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**CHRIST'S PRESENCE WITH THE PREACHERS OF
THE GOSPEL, A PROOF OF HIS DIVINITY.**

JESUS CHRIST, at an early period of his ministry, selected from his disciples, twelve, whom he also called apostles. These were to assist him during his life, in proclaiming the good news of the kingdom; and after his death the whole work of the gospel ministry was to be committed to them and their successors. With much care, he had endeavoured to qualify them for their important office, by giving them such instructions as were calculated to remove their prejudices, and bring them gradually to form more correct ideas of his character, of his kingdom, and of the work in which they were to engage. They had also the opportunity of learning from his own example; and that they might have some experience while he was with them, they were sent out, once at least, probably oftener, to preach in the towns and villages of Judea. Various motives were presented to their minds,

calculated to attach them to his interest and his person. Their prejudices, however, were not entirely removed. Their attachment was not sufficient to sustain the severe shock with which it was assailed. The tragical death of their Master was very different from their desires and expectations. This event seems to have disconcerted their plans, and so completely to have prostrated their hopes of seeing the kingdom immediately appear, as to induce them to think of returning to their wordly occupations. To their astonishment, however, they soon heard that their Master was alive. His personal presence, manifesting to their senses the print of the nails and the spear, dispelled every doubt, and produced the permanent conviction that he had indeed risen from the dead. With more success, he now resumed the task of qualifying them for the duties and trials of their office. Having witnessed his death and resurrection, those two important facts, on which the mediatorial throne is established, their minds were enlightened to understand the Scriptures in their true meaning. They instantly caught new, and more exalted views of their Master's character and kingdom, and were filled with an unquenchable zeal to promote his interest. At length, he meets them for the last time, and solemnly renews their commission, extending it to all nations: "Go ye into all the world, and preach the gospel to every creature;" adding this precious and remarkable promise—*And Lo, I am with you always, even unto the end of the world. Amen.*

This promise extends to the end of the world; of course it applies not only to the apostles, but also to those in every age, who shall be their successors in the office of the ministry. That it is a promise of great importance is evident not only from its matter, but from the note of attention with which it is introduced, *observe; take notice of this*, when you are preaching the gospel, that *I*, whose miracles you have seen, who died on the cross, of whose resurrection you are perfectly assured, and whose ascension you will shortly witness, will always be *present with you*,

The presence of a friend or an enemy, of a superior or inferior, produces correspondent effects on our minds: so the effect of this promise will be according to the opinion we entertain of him who made it. If we believe him to be nothing but a mere man, though perfectly innocent, and possessing the strongest intellectual faculties, the effect must correspond with that belief; for it cannot exceed the cause which produces it. Admitting for a moment, that he could be present, he could not possibly know our thoughts and intentions, unless they are mani-

fested by some external sign. To say that he could, is to say that he is greater, at least, than man; for we are sure it is not the prerogative of man to search the heart. We might then deceive our Master with fair speeches without sincerity, with the form of godliness without the power; for man has thus, a thousand times, been deceived. Our intentions may be pious, or diabolical; but if, for want of opportunity, or from design, we give no external manifestation of them, he must remain entirely ignorant of them. He never will know our anxieties, our groanings, which cannot be uttered. The heart alone, and he who searches the heart, knows its own bitterness. Both joys and sorrows are sometimes experienced which no language, no external sign, can fully express. Of that degree of these feelings which we cannot express, the Saviour must remain ignorant. He can only rejoice with those who rejoice, and sympathise with those who suffer, so far as they can express their joys and their sorrows. Such a belief would prove most fatal to the comfort of his people, and of course, to the interests of vital piety.

But if he is only a man, it appears impossible for him to fulfil this promise. Although we may not be able to comprehend the relation which a spirit has to space, yet we do know, if we know any thing, that the *agency*, and of course, the *presence* of human beings is limited. It is a perfect absurdity to say that a being whose presence is limited, can be, at the same time, in a place beyond those limits within which it is confined. If he is in heaven, he cannot be on earth, if in Europe, he cannot be in America, at the same moment; unless his presence is supposed to fill the limits including those distant places: and this is supposing, either that he is not a mere human being, or that we are not. For if our minds can form an idea of impossibilities, this is one; to suppose that we can be present, at the same moment, in two places so distant from each other. If words, then, can be so connected together as to convey definite ideas to our minds, we are authorised, from this promise, to expect the presence of Jesus Christ with all the preachers of the gospel, even to the end of the world.

This promise is, therefore, either a mere nullity, or it requires one, at least, of the properties of Deity to fulfil it. When, on the Lord's day, the ambassadors of mercy ascend the sacred desk, they may rejoice in the belief that there are thousands on the same day, probably at the same moment, proclaiming salvation to perishing sinners. To be present with the Missionaries in the Isles of the sea, in Asia and

Africa, with the preachers of Europe and America, requires the *omnipresence* of God. For although this earth is but a point when compared with the boundless universe, yet that being who can be present with all the preachers of the gospel, in different parts of the world, can fill immensity: But to fill immensity is one of the incommunicable perfections of Deity.

Now, it is obvious, that the *presence* of any being, necessarily implies the presence of all those perfections, faculties and powers which are essential to the character of that being. The term presence, does not mean a distinct property which can be separated, even in thought, from that being of which it is affirmed. When we say that a man, for instance, is present in a particular place, we cannot conceive it possible for his mind and body, that is, for every thing which constitutes that individual man, to be, at the same moment, in another place, at the distance of a thousand miles. That being, therefore, who possesses this attribute must be divine; he must possess all other perfections essential to the divine character.

The presence of the Saviour necessarily implies the presence of infinite *knowledge*, which perfectly comprehends, independently of any external sign, our most secret thoughts and intentions; of that perfect *purity*, to which the slightest deviation from the divine law is unalterably hateful; of that *justice*, which fixes a mark of disapprobation on all these deviations; of that immutable *truth*, which is pledged for the execution of every sentence which justice pronounces; of that *wisdom*, which cannot err in devising means to promote the divine glory; of that *omnipotence*, which cannot be disappointed in accomplishing the plans of wisdom; of that astonishing *love*, which bled on the cross; of that *compassion*, which weeps over the miseries of guilty sinners; of that *mercy*, which offers them pardon; of that *forbearance*, which arrests the up-lifted sword of justice, and gives time for repentance; of that *grace*, which receives to the divine favor, the humble and the contrite.

Such is the character of Him who has made this promise; and he is the *faithful and true witness*; those to whom it is made may confidently expect the fulfilment of it. They may, and ought to act under the habitual influence of an unwearied conviction that the Master whom they serve; to whose blood they are permitted to invite a perishing world, is divine. They may readily perceive the numerous and happy effects which this conviction is calculated to produce on their minds.

We hope they know, from experience, the tendency of such considerations to clothe them with humility, and to animate them with zeal in discharging the arduous duties of their important station.—May they never rise to proclaim the words of eternal life without remembering that the Divine Redeemer, in whose name they speak, is present with them; and may they never remember this, without realizing all the happy effects which it is calculated to produce.

N. S.

ON THE ORIGIN OF THE SOUL.

“Strike, but hear me.”

THAT I am composed of at least two entirely different substances,* an immaterial soul or spirit, and a material body, mysteriously united together, I am as well assured as of any thing else whatever. Matter cannot think, nor feel, nor will; nor can it possess any degree of active power. All this appears to me so much like self-evident truth, that I confess I have little patience for attending to long metaphysical disquisitions on the subject. Men of talents, to be sure, or of no talents, can make speeches or compose books in support of any proposition: but if one should tell me that he believed himself to be nothing more than a piece of nicely organized matter, I should be constrained to suspect that he was jesting, or playing the hypocrite; or that he was touched, in this instance, with something not easily to be distinguished from mental derangement.

By the way, here is a marvellous phenomenon in the nature of man, which calls loudly for the consideration of those pretended rationalists in religion, who profess that they will

* Many eminent writers assert that the human constitution is made up of three substances, the rational spirit, the animal soul, and the body; and the idea is strongly countenanced by the language of St. Paul, 1 Thess. 5, 23. *“I pray God your whole spirit, and soul, and body, be preserved blameless, &c.”* If this be so, I have no doubt of the immateriality of the soul as well as of the spirit. But for my present purpose I have no occasion to enter into the question; and I shall use the terms soul and spirit as synonymous, expressing the entire, comprehensive signification, ordinarily given to the one and the other.

believe no doctrine, even concerning the eternal God himself, if it contain difficulties which they cannot resolve. Either matter, that sluggish, passive thing, reasons, desires, exercises spontaneous motion, and so on; or something immaterial acts upon matter, and moves it by what we call volition. One of these must be true; and for my part, I find as unsearchable a mystery in either of them as in the trinity of persons in the Godhead, or in any other article of the orthodox faith. I embrace the scheme of an immaterial spirit, because it is beset with much lighter and fewer difficulties than the opposite theory. I find it incomparably easier to allow that my soul actuates my body than that my body actuates itself.

About the origin of our bodies we all think that we have some knowledge. But whence comes the soul? The prevailing, I may say the almost universal opinion of philosophers and divines is, that in the formation of each human being God produces the soul by an act of immediate creation, and sends or infuses it, at a very early stage, into its corporeal receptacle. In opposition to this, I believe that there is no creation, according to the strict and proper sense of the word, in the case; but that, by a law of nature which God has appointed, we descend entire, soul and body from our parents. To prove this doctrine, and answer the objections which seem to lie against it, are the objects of the essay I am writing.

And first of all, I conceive that the general sense of mankind is in favour of my sentiment. The majority of them indeed do not speculate laboriously and accurately upon subjects of this sort; an employment for which they have neither time nor inclination. But in a tacit, large way, they take for granted their whole descent or derivation from their parents. Try the point with any plain, unsophisticated individual, and put it to him fairly. Ask him whether he believes that he gets from his father and mother his body only; while his soul, his far superior and better part, has no more connexion, as to its origin, with them than one of the angels in heaven has? Surprise will keep him staring for a time at so strange an inquiry; and then he will tell you that he never thought any such thing; that he always supposed himself to be the child of his earthly parents in all parts of his nature, having derived from them, under God, his soul as well as his body.

But let us betake ourselves to the volume of revelation, and see what it teaches us on the subject in hand. In the be-

ginning of the second chapter of Genesis we have this record. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." From this passage the inference seems to me natural and palpable that in regard to what are here named, the heavens and the earth and all the host of them, this various and orderly arranged system of things, the business of creation in its strict meaning, was brought to a close: no more substances of any kind were to be brought into existence out of nothing. God is evermore present with his works, sustaining, directing and governing them by his energy and wisdom; but, except in a secondary and wide application of the term, he does not create any thing since his first six day's labour. Can this conclusion be denied without doing violence to the sacred history? If it cannot, how are we to reconcile with it the notion that God is still, through every age, creating, producing out of nothing, innumerable spirits to inhabit these bodies of ours?

Again.—When God had created our first parents male and female, he "blessed them, and said unto them, be fruitful, and multiply, and replenish the earth." Gen. i. 28. What is the import of this injunction? Upon the principle which I defend, the answer is obvious and consistent: they were to produce beings like themselves, rational as well as corporeal; and gradually to fill the earth with such beings, that they might subdue and possess it, and with gratitude enjoy the rich bounties of the great Lord of all. But how does the thing stand upon the ground of the opposite doctrine? Why thus, and I hope it will be weighed in the scales of candid reflection: they were to propagate, not human beings, consisting of soul and body, as they themselves did; but mere material tabernacles, into which souls successively created, and originally no more akin to Adam and Eve, or to one another in any way at all, than Adam was akin to the angel Gabriel, should be sent to take up their dwelling. I must deem it strange indeed if the inconsistency of this scheme does not at once and forcibly strike the mind of the reader. Nothing short of the most rigorous demonstration that souls cannot possibly produce a soul will ever convince me that it is only by the derivation of some particles of matter that we stand related to the founders of our race, or to our immediate

parents. My spirit is my principal part, what I call emphatically myself; it was intended to rule and to survive my body; and without the immortal spirit my body is nothing else than a mass of lifeless and mouldering clay. Can it be then, after we have heard the creating Deity commanding our great progenitors to be fruitful and multiply, can it be that we are in no wise connected with the human kind but by the link of this inferior, perishing clay? Is it by so very slender a tie alone that I claim the filial relation to my own father and mother, and feel myself a thousand fold more nearly united to them than to any pair of the inhabitants of China or Owhy-hee? I really cannot believe it.

Farther.—In the history of the creation of our first parents we are most carefully informed that God created man “in his image, after his likeness.” Gen. i. 25, 27. It was in the image and likeness of God that the chief glory of man consisted. What was included in this bright resemblance of the creature to his Creator, we need not at present consider, except the indubitable truth that it lay wholly in spiritual attributes. For God is a pure spirit; and therefore there can be no likeness between him and any material structure whatever. Now let us pursue the story of man after his deplorable fall, and see how different an image he transmits to his posterity. Abel, in all probability, childless, having been murdered by his brother Cain; and Cain having been driven away, under the malediction of the Almighty, as a fugitive and a vagabond in the earth; the regular, permanent line of the human family was to be continued through a third son of Adam and Eve. This person was a peculiarly interesting character, as being, next to the first man himself, the prime ancestor of Noah and all the post-deluvian children of men. On this account, I think it is, that we are told more than once of his birth. Gen. iv. 25, and v. 3. Let us attend to the last of of these texts. “Adam lived an hundred and thirty years, and begat a son in his likeness, after his image; and called his name Seth.” Is not here a manifest contrast to the likeness and image of God in which Adam was created? He had been made like unto God in intellectual dignity and moral beauty; but here we find him the father of a son dark and sinful as he himself was. Now this moral depravation is seated not in the body, but in the soul; consisting, at the least, in a total destitution of that “righteousness and true holiness” which man originally possessed. Yet it was precisely in this mournful likeness to his fallen parent that Seth was begotten. And hence, in my view, it clearly follows

that he derived his soul from the first pair of sinners, and not from the creating hand of God. It may be worth while to inquire why this account of the likeness of Seth to his father was placed on the record. I will offer the best conjecture I can by way of answer. Hitherto nothing had been expressly stated in the narrative respecting the universal apostasy of human nature from God and holiness, which is now so fully made known to us in the scriptures. The reader might therefore be under some temptation to fancy that the excellent Abel was naturally righteous, and that Cain became in some strange way or other accidentally wicked. The history having arrived at Seth, it was time to be explicit on this awful and important subject of the inheritance of depravity from Adam. Hence, I suppose, it was written, in terms too decisive to be easily mistaken, that Seth was begotten and born a sinner; and the necessary implication was that his descendants were brought into the world sinners in like manner. So true is it that we were all "shapen in iniquity, and in sin did our mothers conceive us." Psl. li. 5. If Seth did not derive his depraved nature, his soul polluted with sin, from Adam, I ask, what was the information which the inspired writer intended to convey? Was it that the son resembled his father in the features of his face and the shape of his body? It could be no more, if he descended from that father in respect to the body alone. Some may believe this exposition: to me it is altogether incredible.

But we must pursue this doctrine of hereditary depravity a little farther. I have already remarked, and I take for granted it will not be denied me, that this deterioration of our moral nature is properly seated in the soul. If you maintain that our bodies were disordered, much disordered, by the fall, I will not contradict you. This may be the source of many temptations to evil; but I cannot admit that the body is itself the seat of moral qualities of any description. How then do we derive our depravity from Adam? Is it merely by his being the progenitor of our bodies? Or is it not rather manifestly by the descent of our souls from him, through a line of nearer parents who were all corrupted with sin as he was? So Job argues; "who can bring a clean *thing* out of an unclean? Not one." Job xiv. 4. And his friend Bildad asks, "how can he be clean *that is* born of woman?" Job xxv. 4. If man derives nothing from his mother but his body, I do not see why he may not be born without moral defilement: it would only be bringing one thing which cannot be morally unclean from another of the very same character.

But if our whole nature be propagated, we readily perceive the force of the arguments of Job and Bildad. All the analogies accessible to us, lead us to expect, that like will produce its like; that a sinful parent will have a sinful offspring. I cannot help adding that my doctrine of the origin of the soul sensibly diminishes the difficulties which attend this fundamental article of our faith, that all mankind become sinners in consequence of Adam's first transgression. Look at the alternative. You say that God creates a soul for the embryo body. This soul must come from his hand a good, and not a corrupted, wicked thing. And what relation has it in the commencement of its existence to Adam? None in the world; except that it is a fellow creature, and so is Gabriel too. What has this infant soul done to forfeit the kind regards of its Maker? Nothing. And yet you maintain that this innocent soul shall, by an arbitrary fiction, be accounted one of the children of Adam: and shall be thrust into a disordered human body, there to contract moral evil where no such evil could possibly have been lodged. And thus you imagine you have explained the mode in which we become sinners as the posterity of Adam. Surely nothing but absolute necessity should lead us, if any thing ought, into this gulf of darkness. The doctrine of inherited depravity, though an invincible truth, is beset with difficulties enough, without laying on it gratuitously these which I take to be far greater than all the rest put together. To my full conviction, and I am glad of it, no necessity for doing so exists.

And now, if I do not deceive myself, my proposition is confirmed by an accumulation of proof which it will be no practicable task to overthrow. But let us go on to the objections which I have promised to encounter.

The first is, that unless I mean to represent man as a creator in the highest sense, my doctrine of souls producing souls is absolutely inconceivable, quite beyond the power of comprehension, and therefore not to be believed. I answer, God forbid I should insinuate that man is a creator in any other than a very low and figurative sense; as when we say of a farmer, that by his industry, skill, and taste, he has created an Eden in a wilderness; or of a masterly poet, that he has created an *Iliad*, a *Paradise Lost*, or a *Jerusalem Delivered*. Man cannot make any thing out of nothing; nor can any limited being do this: it is the prerogative of the omnipotent Jehovah. As to the assertion that the descent of a soul from parental souls is inexplicable and incomprehensible, I freely admit, without qualification or circumlocution, that it is completely so.

I have heard of some attempts to illustrate the thing by the lighting of a candle from another candle. But such attempts I disclaim, and esteem them worse than nothing. The soul is not at all like a candle, or any thing else made of matter. I do not pretend to explain the propagation of souls; but only profess to believe the fact on sufficient evidence. It will be soon enough for me to bow to the objection of its incomprehensibility, when you have shewn that it can be consistently urged without our plunging into Socinianism, Atheism, and even that grand consummation of all the rest, universal scepticism. For what is there that we little mortals can fully comprehend, or elucidate to the bottom? Meanwhile it is enough for me that I see no impossibility, no self-contradiction in my doctrine, to hinder my feeling the weight of those arguments which have been advanced in its support.

Next, it will be pressed upon me, and it is an objection near of kin to the former, that whatsoever propagates its kind must do it by discription, that is, by parting with a portion of itself; and therefore that my doctrine tends violently to promote that of the materiality of the soul. I have heard this argument maintained with the utmost confidence; but if my reader trusts me as an honest man, he already knows full well that it has made no impression on my mind: and I hope to shew him in a few words that it ought to make none upon his. My opponent takes it for granted, without a shadow of proof, that none but material things can propagate. And as they do this by discription of parts, the moment he hears me talk of the filiation of souls, his mind is furnished from his own store with a cargo of material imagery; and he fancies that I am describing the pulling to pieces of the soul, which is manifestly visionary and impossible. In his causeless alarm he reduces the soul to matter for the time; and then most unwarrantably charges the work to my account as the true and permanent consequence of my doctrine. The fact is, whatever we may think about the capabilities or agencies of spiritual beings, all separation of parts, all contraction of volume, are in respect to them utterly out of the question. And I shall simply ask the objector whether he knows so much of the nature of spirits, which are substances totally different from matter, as to decide peremptorily that they cannot produce their like without any loss or diminution of their powers? If he has ascertained this, I can only say that his discoveries in the spiritual world have gone many leagues beyond mine.

The last objection which occurs to me is made up of certain passages of scripture, which seem to ascribe the origin of our souls to God's immediate creation. They are these: "The spirit shall return unto God who gave it." Eccl. xii. 7. "The spirit should fail before me, and the souls *which* I have made." Isa. lvii. 16. It is said of Jehovah that he "formeth the spirit of man within him." Zech. xii. 1. And the Apostle Paul calls him "the Father of spirits." Heb. xii. 9. Now to all this I answer, first, that our spirits sustain a much higher relation to the Deity than our bodies do, as appears by the history of the creation of man given by Moses. The body of Adam was constructed of the dust of the ground, matter which had been previously brought into being; and a portion of his body was the material of which that of Eve was exquisitely formed. But the soul of Adam, and doubtless that of his wife also, were breathed into them immediately by their glorious Creator; and it was in their souls that they possessed his lovely image and likeness. These facts appear to me sufficient of themselves to account for the texts above cited, in full consistency with the doctrine which I have been defending. God did directly *make, form,* and *give* those two human spirits from which ours are descended; and therefore he was their *Father*, and is the *Father of our spirits*, in a sense peculiarly sublime and endearing. By our bodies we are allied to the earth on which we tread: by our spirits we soar aloft to the knowledge and enjoyment of "the King eternal, immortal, invisible." But secondly, I observe that God continually upholds us and all our faculties by the exertion of his power; he guards also and superintends the execution of all those laws of nature which he has ordained; and in the administration of his mercy, he transforms our souls from sin to holiness. Operations like these, though there be no new substance proceeding from the divine hand, are denominated creation, by a larger use of the word, which is common in the scriptures. Hence all things, however modified, are his creatures; all men are "his offspring;" and all the saints are said to be "created anew in Christ Jesus unto good works." With these observations I close the discussion. Every reader will judge for himself whether or not the objections advanced be such as to overturn the sentiment which, I think, has been firmly established in the earlier part of this essay.

MELANCTHON.

ON HUMAN DEPRAVITY.

The gospel of Jesus Christ is manifestly a *remedial system*. It supposes man to be in a state of sin and misery; and proposes a way of deliverance from it. "The whole (says our Saviour) need not the physician, but they that are sick. I came not to call the righteous, but sinners to repentance." This being the case, it is in the highest degree important that we should have just views of the actual condition of man. Indeed this seems to be indispensably necessary, in order that we may understand the gospel, may duly appreciate it, and receive the blessings that are really offered to us. The opposite opinions that are held on this subject need not here be considered. If men know the truth and receive it in the love of it, error will of course be rejected.

The subject now to be considered involves the truth that man is a moral agent placed under a law which he is bound to obey. This is the law of our Maker; of which a summary is given by our Saviour in the remarkable words, "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength.—Thou shalt love thy neighbour as thyself." Now by this law we are to judge both of the actions which we perform, and of the disposition and passions from which those actions do proceed. If man is not a depraved being, then he loves God and his neighbour as the law requires: and if he does not love God and his neighbour as the law requires, he is depraved. This conclusion is undeniable, if we admit that to be true concerning the law which the scriptures testify, namely, *that it is holy, just and good*. Actions not conformed to this law, must be bad actions; a disposition at variance with it, is certainly a depraved disposition. The argument then, if men are honestly seeking for the truth, may be brought within short compass. The law may be stated, and an appeal made to the conscience of every individual. Do you love the Lord your God with all your heart and soul and mind and strength.—Do you love your neighbour as yourself? But men have the power of shutting the eye of their mind against the light of truth; and when the truth is unpleasant, they exert the power with disastrous efficiency. On this subject, therefore, it is necessary that they should have "line upon line, precept upon precept." The evidences of human depravity, then, will be stated as far as room can be found for them in this paper.

1. It is a very common remark, supported by universal experience, that men are much more easily influenced by temptations to evil than by motives to do good; and that bad habits are more readily formed and broken with greater difficulty, than correct habits. It is not one set of men, only, that have made observations of this sort; but persons of various generations and of different countries; heathens as well as christians. Instead of stating these testimonies at large, an appeal is made to the self-knowledge of the reader. Now this proneness to evil, this facility in forming bad habits, this backwardness to that which is good, does prove that there is something wrong in man, something corrupt in the source of his actions, some bias to evil in his heart.

2. It requires a continual effort to preserve any just sense of religion in the world. We need not go back, for proof of this, to the original revelation, and consider how soon the knowledge of the one living and true God was lost in the world; we need not refer to the almost universal prevalence of idolatry. Our own country furnishes evidence in abundance. In many parts of the land, the appointed means of religious improvement have been disused; there is no assembling in the house of God, there are no preachers, there is no sanctification of the Sabbath. The consequence is, that God seems to be scarcely known except as a name by which men swear; and the Sabbath is distinguished from other days chiefly by greater idleness and more excessive dissipation; it is the *visiting* day for the wealthy, the *drinking* day for the poor, and the *play* day for children. In this country of ours, settled as it was by a pious race, there are not a few that, as far as relates to knowledge of evangelical truth, are as absolute heathens as any in Hindostan or Africa.

Again; let an ordinary hearer of the gospel, one, who has not been blessed with a religious education, but has gone to church perhaps some hundreds of times, be catechised respecting the system of doctrine contained in the New Testament—and in all probability he will betray astonishing ignorance of all those truths which it most concerns man to know. He has heard them often; but they have made no impression—the sound has fallen on his outward ear, but the inner man has remained unmoved. Now does not this slowness to learn, this readiness to part with religious truth, show that man is sadly depraved—that he does not love God with all his heart?

3. There is a disposition in men to corrupt and pervert the gospel of Christ. For many ages and to a very wide extent,

the Christian religion has been made to consist in forms and ceremonies—the celebration of factitious Sacraments and of rites enjoined by human authority has been substituted for vital religion, the form for the power of godliness. On the other hand, men in the pride of their understandings have taken from the religion of Christ every thing that makes it peculiar, and materially distinguishes it from other systems; and have thereby destroyed its adaptation to the condition of man as a sinner, have utterly taken away its remedial character.—While this is the case, men who boast of holding the sound orthodox faith, and of course of rejecting damnable error, do often make the purity of their faith an excuse for the carelessness and impiety of their lives. This state of the christian world affords very strong evidence of human depravity; especially when it is considered that better conduct than this, is, according to the scriptures, to be ascribed entirely to the grace of God.

4. The necessity of civil government to protect life and property; the general prevalence of war to a very great extent, and the love of military glory: the tolerance in civilized society of various evils, such as duelling for instance, which is not suppressed only because public opinion does not stamp it with infamy—are so many additional evidences of the stupendous depravity of human nature.

5. Instead of multiplying arguments of this kind, let the reader, in the next place, consider the following passages of scripture. They contain the testimony of God, who knows what is in man: and who determines his true character with the utmost precision. And let it be observed that these scriptures taken together describe the state of man from his cradle to the grave; his entire moral condition while unrenewed by the Holy Spirit.

Gen. v. 3.—And Adam lived an hundred and thirty years, and begat a son *in his own likeness, after his image.*

Gen. vi. 5.—And God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually.

Gen. viii. 21.—The imaginations of man's heart are evil from his youth.

Job. xiv. 4.—xv. 14, 16.—Who can bring a clean thing out of an unclean? Not one. What is man that he should be clean? and he that is born of woman, that he should be righteous? Behold he putteth no trust in his saints: yea the heavens are not clean in his sight. How much more abom-

inable and filthy is man, which drinketh in iniquity like water.

Ps. xiv. 1—3.—The fool hath said in his heart there is no God. They are corrupt; they have done abominable works; there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one. See also Ps. liii. 1—3.

Ps. li. 5. Behold I was shapen in iniquity; and in sin did my mother conceive me. lviii. 1—3.—Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men? Yea, in heart ye work wickedness, &c. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

Prov. xx. 9. Ecc. vii. 20.—Who can say, I have made my heart clean, I am pure from my sin? For there is not a just man upon earth, that doeth good and sinneth not. Ecc. viii. 11.—Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Jeremiah xviii. 9.—The heart is deceitful above all things and desperately wicked: who can know it?

John iii. 3, 6, 19.—Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.—That which is born of the flesh is flesh; and that which is born of the spirit is spirit.—And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Rom. iii. 10—19.—As it is written, there is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

Rom. v. 6—8.—For when we were yet without strength, in due time Christ died for the ungodly. But God commend-

eth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom. viii. 7, 8.—The *carnal mind* is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God.

1 John v. 19.—And we know that we are of God, and that the whole world lieth in wickedness.

6. Such are some of the passages, which bear witness to the universal depravity of man. If we look to the history contained in the Bible, we shall find in it a most ample illustration of the doctrine here taught. From the time when Cain slew Abel until the last historical record in the sacred canon, we see evidence that the wickedness of man is great. This truth will, perhaps, be still more strikingly illustrated by attending to the faithful account, given in scripture, of the infirmities of the best of men; of their hard conflicts; of their sore falls; of their deep repentance; of their bitter wailings on account of the sinfulness of their hearts. Surely, such would not have been the case, had these persons partaken of an uncorrupted nature.

7. Another scriptural evidence of human depravity is derived from the plain doctrines of scripture. Our Saviour taught in his conversation with Nicodemus, the necessity of regeneration; and universally, they who were sent out by him, as well as his forerunner proclaimed, **REPENT**. “God,” saith the apostle, “hath commanded all men, every where, to repent.” This change necessary to every individual before he can see the kingdom of God; this command, addressed to all men every where, affords decisive evidence of universal corruption.

8. Now an effect produced among all men, in every age, and of every nation, must be produced by some permanent cause, steady and uniform in its operation. The fact is undeniable; and the question is, how shall it be accounted for?

In pursuing this subject, the analogies of nature will afford some aid. It is to be observed then in general that in every thing which has the power of reproduction, *like produces like*. This is a law of nature; and its operation is seen in plants, in animals, and in man. To this it may be added, that according to common experience, children are greatly affected by the condition of parents; by their sickness or health, their poverty or riches, their honour or reproach, their intelligence or stupidity, their virtue or vice, their christianity or heathenism. In ten thousand instances, children derive good or evil, happiness or misery, from their progenitors without any

agency of their own. Fault may be found with this appointment; but nothing that men say alters or can alter facts. It is so, and we know it.

Now the scriptures, in accounting for the general fact of man's depravity, go at once to the first of our race. They tell us of Adam's apostasy; let us know that he begat a son in his own likeness, and then give us the history of a corrupt race, unfolding through a long series of ages the deep and dreadful wickedness of human nature; and occasionally referring to the cause of this in such passages as these.—“Who can bring a *clean* thing out of an *unclean*? not one. What is *man* that he should be *clean*, and *he that is born of woman*, that *he should be righteous*?” In the New Testament, the fact is more fully affirmed. In the epistle to the Romans v. 12—20. the apostle states the doctrine at length; or rather affirms the fact and reasons on it in the following terms.—“Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ:) Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound.”

To which add, 1 Cor. xv. 22.—“As in Adam all die so in Christ shall all be made alive.” In these passages, it is expressly affirmed that death came upon us by Adam's sin. With equal clearness it is testified, that by the offence of one the *many were constituted sinners*. In a word, through our first parents we partake of a corrupt nature; we are born

children of wrath; we are dead in trespasses and in sins. Every parent, having himself received the stain, imparts it to his descendants.

From Adam flows our tainted blood;
The poison works within;
Strangely averse to all that's good
And willing slaves to sin.

Against this doctrine, many write and declaim with great vehemence; urging as the most popular objection, the injustice and hardship of the case. The doctrine however is stated in scripture as a *fact*, without any attempt to explain it. Now, if it is a fact, as was before observed, objections and vehement declamation do not in the least degree change its character. It remains and will remain true until the whole course of nature shall be altered. Objections have no weight or relevancy unless directed against the credibility of the fact. They ought always to be stated, therefore in some such form as this.—“The testimony is not sufficient, and therefore the fact is not to be believed: or, the fact involves manifest injustice; but God is infinitely just, therefore the record which has been given by him, has been misinterpreted; scripture states the fact differently.”—The former objection is that of the Deist, who denies the truth and divine authority of the scripture. With him there is now no argument; for we proceed all along on the assumption that the Bible is the word of God. The latter is the objection of the Arian, the Socinian, &c. who professes to believe the truth of the scripture, but rejects our interpretation because he thinks that it makes God unjust. In regard to this point let our readers attend to the following observations.

1. If the account of the origin of human corruption which we have derived from the scriptures, is not the true account, then the great question is yet to be answered, how has it come to pass that wickedness has prevailed to such extent among the human family? How is it that there is not a just man upon earth that liveth and sinneth not?

2. The objection, as far as it has any weight at all, lies against the principle, and not the application of the principle. The principle is that one man suffers on account of the fault of another; no matter what the extent or the limitation of the sufferings. But if the objection be true, then the course of nature is founded in manifest injustice; for children do undeniably suffer in various ways on account of the faults of their parents. A parent by intemperance and debauchery

contracts disease: he begets children in his likeness; and they suffer on account of the vices of their parent. A thousand instances of this and of similar cases will readily occur to the recollection of the observant reader. It is commonly said, "This is according to the course of nature;" and it is thought that this is a full solution of the difficulty. But who established the course of nature? Did not God? Indeed what are the laws of nature but the uniform rules by which the great Creator governs the world? If then suffering for the fault of another be manifest injustice, there is manifest injustice in the constitution of human nature.

Again; if a man may, and actually does inherit from his parents a diseased body; why may he not inherit from them a diseased mind, a moral disorder? The evil in one instance is lighter indeed than in the other; but the principle is precisely the same, as far as the justice of the case is concerned.

3. But it ought never to be forgotten that a case may appear very hard to us, when partially seen; which may assume a very different aspect, when the whole of it is unfolded in all its bearings and relations. The manner in which human existence is propagated is, to us, a very mysterious affair. We scarcely know any thing but the fact. The connection between parent and child, the union between their interests, and the transmission of all that is transmitted, are very imperfectly known. Only a very small part, and that of the outside of this case is exposed to our view. It is in the highest degree presumptuous, then, in us to undertake to say, how the justice of the *omniscient* God ought to bear on it; seeing the whole lies fully open before him. We find the fact stated in his word, that in Adam all die; and that by the offence of one the many were constituted sinners. We look to the course of nature, and see parents and children, by his appointment so connected, that the good or evil that appertains to the one is transmitted to the other.—And surely, with our limited view of the subject, to fly in the face of his own testimony, supported as it is by the analogies of nature, and boldly to decide that the appointment is unjust, is awful presumption.

4. But again; as it is not possible for us to know all the consequences which will result from the connection which exists between parents and their children, from the beginning to the end of our race; so it is not possible for us to conjecture even, what would have been the effect of a different constitution of human nature. There is reason to believe it might have altered the whole aspect and condition of human society. It might have been a change, a thousand fold more disastrous

than any thing we can now conceive. It might have utterly broken up all the dearest domestic charities of life; prevented all the happiness resulting from our nearest relationships; annihilated many of the most powerful motives to a life of virtue; and made the world a scene of utter desolation. Surely on a subject lying so much beyond our reach, it becomes us to bow with humble submission of the understanding to what God has been pleased to reveal.

5. Once more: had our first parents sustained their trial, and kept their state of purity and holiness, as without doubt was in their power; and thus transmitted to us an uncorrupted nature, who would have complained of the appointment which is now the subject of so much declamation? But surely that constitution which required nothing in order to its conveying unnumbered and perpetual blessings to the whole race, but the right use of man's free will, ought not to be made a subject of complaint. And to ask, why did not God prevent man from falling, by controlling his free will, is equivalent to asking, why did God make man a moral agent, and place him in a state of trial at all? "Nay, who art thou O man! that reasonest against God?"

On a subject like this then, embracing so many parts, that lie far beyond the reach of our minds, we ought to receive the plain, simple truth as God has revealed it; assured that while there are difficulties in it we cannot solve, all is seen by the infinite mind of God, to comport with perfect justice and perfect goodness.

According to the scriptures then, we are the degenerate plants of a strange vine, the apostate children of apostate parents; "very far gone (*quam longissime*) from original righteousness." And it is precisely for this state that the gospel provides its remedies. It finds us dead in trespasses and in sins; and it quickens us—children of wrath; and it offers mercy—under the curse; and it directs us to one who became a curse for us—aliens from the commonwealth of Israel; and it brings us nigh by the blood of Christ—sold under sin; and it redeems us—with an understanding darkened; and it gives us light—utterly weak and helpless; and it directs us to a Saviour who is able to save to the uttermost all who will come to God by him. In a word it finds us poor and wretched and miserable and blind and naked, in want of all things; and it opens to us the inexhaustible treasures of grace—it directs us to one who is made unto us wisdom and righteousness, and sanctification and redemption.—Thanks be to God for his unspeakable gift! Reader! consider

thy estate of sin and misery; and now in the day of thy visitation, while thou hearest the voice of the Saviour, harden not thy heart; but turn to him that thy soul may live; believe on him that thou mayest be saved. Rely not on thy wisdom—it is mere folly. Depend not on thy own strength—it is weakness. Trust not thy righteousness—it is as filthy rags in the sight of a pure and holy God. As you died in Adam, you can only be made alive by Christ—As by your first parent you were constituted a sinner; by Christ alone you can be made righteous.

MISCELLANEOUS.

To the Editor of the Evangelical and Literary Magazine and Missionary Chronicle.

Several efforts have lately been made to awaken the Virginia churches to the subject of educating young men of promising talents and piety for the gospel ministry. These efforts, never very vigorous, nor successful, are, it appears to me, daily becoming more feeble and unavailing. It does seem as though in the majority of our societies, all interest on the subject had subsided. I have looked upon this growing indifference as an exceedingly bad omen for the cause of religion; and would gladly be instrumental, even in an humble degree, in checking its progress. Shall we as a christian community, after having put our hand to the plough, look back? Shall we fold our arms and sleep while our Lord's vineyard is as a wilderness; while souls are perishing for lack of instruction; while many parts of our own state are in a condition little preferable to heathenism? My dear Sir these are very solemn questions, and the answers we give to them may involve eternal consequences. As an individual I could not think of answering in the affirmative. I would say, **NOT YET.** And should you think proper, I would make your magazine the medium of a friendly appeal to the hearts of the pious and benevolent, on the necessity of adopting some more efficient measures than have heretofore been pursued, to meet the great and increasing demand for suitable religious instruction. In stating facts, connected with this subject, I am far from wishing unnecessarily to expose either the moral desolation of our country, or the negligence and inconsistency

of those who call themselves christians and yet make no suitable efforts to advance the cause of Christ. Such disclosures are always painful. But it is obvious that until something be done, we are rapidly tending from bad to worse; and until the subject be fairly brought to public view, nothing will be done.

I would therefore submit the following plain statements of what I believe to be substantially facts. They have not been made hastily; and some of them are collected from the best official authority. Should they be the means of awakening the attention of a single individual, I would beseech that individual, if a professor, to reflect solemnly on his sacramental vows; and, whoever he may be, to bear in mind that we must all stand before the judgment seat of Christ; and let conscience point out the path of duty.

Our attention is naturally drawn in the first place to the actually existing want of religious instruction in our state. On this part of the subject, facts are evident and undeniable. That state in which an unerring providence has been pleased to assign our station, and which consequently has peculiar claims on our affections and services, contains a population estimated at about one million of souls. This population is scattered in an unequal ratio, over an extent of territory of about 100,000 square miles. That many parts of this extensive region are deplorably destitute of the ordinary means of religious improvement, is a fact too obvious to require proof. In several large and populous counties there are no ministers of the gospel of any description or denomination. An estimate of the whole number of preachers in the state will at once prove to any reflecting person that it is entirely inadequate to the supply of our destitute places.

In making this estimate, we freely acknowledge that we cannot conscientiously include every one who assumes to himself the ministerial office; yet we utterly disclaim all sectarian feeling; and in what we think, the spirit of christian candour, embrace all those ministers of whatever name, who preach Christ crucified, and who possess such degrees of mental improvement as to render their ministrations edifying to the church.

To begin with our own connexion. The Synod of Virginia, including the presbytery of Abingdon, part of which is in Tennessee, consists, according to their last reports, of 51 ordained ministers and 17 licentiates; making, in all, 68 Presbyterian preachers in connexion with the Synod. The Protestant Episcopal Church, if our information be correct, had about 35 ministers attached to the state convention about

12 months ago; we will say possibly the whole number may be 45. Having no sufficient data to enable us to judge of the number of educated ministers in the Baptist and Methodist societies, we can only leave the reader to form his own conjectures, or refer him to their public reports for information. We are confident of not being below the truth, in saying that 250 for all the different societies is a very large calculation. Say, however that it is correct. We have then 250 ministers of different denominations to furnish religious instruction to 1,000,000 of souls. That is to say 1 to 4000. The task under any circumstances would be an impossibility. But again, these 250 ministers are to perform all the duties of the pastoral office over an extent of 100,000 square miles; giving an area of 20 miles square to each. Now we do not ask the experienced minister who has realized the weight and responsibility of his office; but we put the question to any intelligent, reflecting Christian, what benefit could be expected to result from the pastoral labours of any man placed in such circumstances? the question needs no answer. But if, instead of 4000 we should allow 500 or one eighth of that number to each minister, which considering our scattered and unequal population is still far above the true average number, the result will be, 125,000 persons, enjoying opportunities of instruction, and the balance of 875,000, six-sevenths of the whole population unavoidably destitute.* Some parts of this view are confessedly conjectural, but no person can justly allege that any part of it is exaggerated.

* In our country 125,000 are certainly as many as 250 ministers can attend to in the full discharge of pastoral duty. But there are not, we apprehend, 875,000 souls in the state wholly without instruction. We suppose the case to be thus—Perhaps there are not 250 educated ministers in Virginia—the number, however, of men having gifts that may be, and are advantageously employed, is greater. But of the Christian congregations that are organized, not one in twenty enjoys the full benefit of pastoral labours. They who have one sermon a week think themselves highly favoured. Service once in a fortnight is pretty well; while in many cases the preacher has four preaching places, in a territory of twenty or thirty miles square, at each of which he ministers once in a month. And this is all the religious instruction that the people get. The case is sometimes worse than this. We have heard some say, “We should think ourselves well off, to have a good sermon once a month.” They who know the value of regular services, can easily see how deplorable is the condition of those who have the opportunity of hearing the gospel only twelve times in the year. But many do not hear it half so often; and too many not at all. Our correspondent does not mean to say that 875,000 persons in Virginia never hear the gospel; but that there are not more preachers in the state than would be sufficient to give regular pastoral instruction to 125,000 persons. At least so we understand him. *Edit.*

That professor of religion who can contemplate such a scene without being moved to compassion, is himself a proper object of compassion. His heart must be dead to the peculiar sensibilities of a christian. They who are christians in truth as well as *in name*, ought to pity and pray for him, that he may be brought to feel his situation; for "he has not the spirit of Christ dwelling in him." But there are some who profess to feel deeply on the subject, and who, if we may believe them, are looking forward with anxious hope, that better times are approaching; that God will raise up laborers and carry on his work amongst us. But without enquiring into the sincerity of those who express such feelings and wishes and yet make no corresponding exertions to promote these desirable objects, we would entreat them to pause and reflect. A sincere christian is unwilling to be deceived even in the smallest matter connected with religion. Examine then this hope, and if you find it has no rational foundation cease to cherish or express it. You will in that case feel the necessity of acting more consistently, and may be excited to such measures as will furnish matter for more comfortable reflection hereafter. God has condescended to employ his people as instruments of building up his kingdom on earth; and has encouraged us to hope for his blessing on all honest exertions made with that view; but if Christians sleep on their posts and neglect their duties, there is not, in the whole scriptures a single promise that God will miraculously supply their lack of fidelity. His kingdom shall assuredly be built up, and all his purposes accomplished; but our privileges may be transferred to others.

Let me ask then what is the present prospect of a more adequate supply. We might almost say there is none. None of the sister churches are making such efforts as the exigencies of the times require. And amongst ourselves, the aspect of things is equally if not more discouraging. From the Presbyterial reports exhibited to the Synod last fall, it appeared that in the three presbyteries which are properly in Virginia, and, which do in fact, constitute the Synod, there were, then, five candidates for licensure. It is a matter of great uncertainty whether more than three of those five will prosecute their original intentions of entering the ministry. These three then are all that our own churches can, consistently with a resolution of Synod, license for three years from the present spring. This is a discouraging prospect to such as are really anxious for the prosperity of the Redeemer's kingdom.

And I would add, that it is in vain to think of relieving the picture by looking for help from abroad. The Northern churches it is true are making successful exertions to educate ministers. We as well as others should rejoice to see young men of true candor and sound religious principles, coming from the north to our assistance. But we repeat that it is a vain expectation. We are not ignorant of the mutual prejudices that still, unfortunately exist in too great a degree between the two sections of country and from which even the most candid are not wholly free. There is too, so great a demand for missionaries to the heathen, and to the new states and territories, that we cannot reasonably expect them to come among us. Besides, are we not able to help ourselves? Are we to be indebted to the charity of others for a supply of that which ought to be produced here? We may rest assured that hope of help from abroad will eventually prove fallacious.

Such a view of our condition and prospects would justly claim the sympathy of the christian community, were it a fact that no young men of suitable character could be found in our state willing to devote themselves to this sacred cause. But it is not a fact. It was stated from high authority, last fall, that there were at least fifty pious young men within the bounds of the Synod, who would be willing to commence an education with this view, if they could have any rational prospect of being enabled to meet the expenses of such an undertaking. These young men are, for the most part, attached to a religious society that considers the preaching of the gospel a special means of the conversion of sinners; and whose public standards require that a minister must possess a learned education, that the truth may be committed to faithful men who may be able to teach others. But how do our actions correspond to these sentiments? Is it not evident that we either do not prize an enlightened ministry, or that we think the conversion and salvation of sinners a matter of very little moment? We have said there are fifty young men within our bounds, who with proper assistance might become able ministers of the New Testament, but for want of such assistance are left to languish in obscurity; and their services are lost to the church. A young man who has devoted his heart, and would gladly, were it in his power, devote his talents to the service of God, turns an eagerly expectant eye to the Synod's board of education. But alas! what a disappointment! Instead of meeting the expected encouragement, he learns with mortification that the aforesaid board is, in fact, little more

than a name, that its whole amount of funds, according to the Treasurer's report last fall, would not have afforded him support for one week. What may have been done towards replenishing the treasury, since that time, we know not. The different churches can, no doubt, call to mind what they have done—and we fear they will find it but little. We must again repeat that so far as the work depends on our own exertions, the present prospect is in the last degree discouraging.

So far I have endeavoured to state what I believe to be solemn matters of fact. If I have erred or misrepresented, it has not been with intention and I shall be glad to see the error corrected. But if no very material error has been committed, are not christians called to the discharge of an unquestionable and imperious duty? How we are to proceed in the performance of that duty, certainly no individual has a right to specify. It devolves equally upon the whole church. But let it be remembered that as the church is composed of individual members, its duties can only be performed by individual exertion. It must rest then with every church member to settle it with his own conscience, what he can and what he ought to do. And I would caution him to beware of shuffling off his responsibility, because his single exertions could not accomplish much. They may with God's blessing effect more than he apprehends. Let him set a good example and contribute liberally as the Lord has prospered him, and if he should even fail of exciting the liberality of others, he will at least enjoy that purest of all pleasures—the consciousness of having discharged his own duty. Individuals are stewards of the blessings of Providence; and each for himself accountable to God for his stewardship. But although all ought to feel a deep interest in this subject, yet there is a particular class that ought to feel most deeply. We mean Ministers and Pastors of congregations. Much is in their power, and therefore much will justly be expected of them. We can see nothing disrespectful in throwing out some hints even to such as are fathers in the church, provided it be done, as we trust it is, in the spirit of meekness and candour. Those whose office it is to exhort and reprove others as occasion may require, will surely suffer well-designed reproof or exhortation. You then have professed that a necessity was laid upon you; that the love of Christ and an anxious solicitude for the salvation of sinners constrained you to desire the office of the ministry. Have you then really acted under the influence of these motives? Have you felt yourself constrained

to declare the whole counsel of God? Have you conscientiously endeavoured to enforce the performance of religious duties, as well as to explain and inculcate religious doctrine? If you have done all this, which is certainly no more than your station in the church requires of you, how is it that the people of your charge have done little or nothing in one of the plainest duties of the present period? Reflect before you answer. Are *you* not to blame? Will not truth compel you to confess that you have not brought this subject distinctly and pressingly before your people; that you have not set them an example of proper feeling or proper exertion; that you have not exerted your whole influence in inducing them to aid in providing labourers for the Lord's harvest. If you feel that you have been in any degree deficient in this duty, will you not resolve immediately to set about perfecting that which has been wanting? Will you not urge upon your people, the obligation on all Christians "to do good and to communicate; to honour God with their substance; to give, cheerfully, what they can spare of their temporal things to build up the kingdom of Christ? And what if they should complain of hard times? What if they should think you troublesome, or charge you with acting from motives which your hearts disclaim? What if acting in the true spirit of the world, they should persecute you and say all manner of evil against you? Would all this be more than a faithful minister, than every faithful disciple of Christ ought cheerfully to endure for his Lord's sake?

But we do not believe that these evils are much to be apprehended. Even the world respects a christian, when he acts consistently and does his duty. State to your people the actual wants of the church; and we confidently hope the greatest number, at least of professors, will require but little solicitation. The pressure of the times has not fallen exclusively on the Christian part of the community. And we have abundant proof that the votaries of pleasure and dissipation can contribute as liberally to their favourite objects as at any former period. The theatres, the ball rooms, and other places of fashionable resort, are still abundantly patronised; intemperance and profligacy in all its varied forms still shew their heads at noon-day. That professor then, who pleads "*hard times*" as an excuse from withholding his contribution for pious purposes, tacitly acknowledges that Christians alone *shrink* from self-denial; that religion alone has a tendency to shut the heart and contract the feelings.

Professor, if such be your sentiments you are not a Christian—take your Bible and see.

In fine, I would repeat that our country is deplorably destitute of religious instruction, and that at present there is no rational prospect of a suitable supply. On these facts we would found an earnest, urgent, importunate (and we care not should it be regarded as a clamorous) appeal, to Christians of our own denomination in particular, and to the pious and benevolent in general, to cast their offerings into the treasury of the Lord, and assist in educating pious and promising young men for the gospel ministry.

LUCAS.

ON THE MORAL CONDITION OF SLAVES.

THE situation of the slaves in our country is one of deep and painful interest. Slavery is a most grievous calamity, entailed on us by the cupidity and folly of others. We freely confess that it is beyond our powers to point out the way of deliverance from this evil. But while this is the case; and while every one seems to be afraid of the subject, and contemplates it without hope of a speedy remedy; it may well appear surprising that so few attempts have been made at improvement in the management of servants.

A noble spirit has gone forth in our country.—The Literary Fund, the Board of Public Works; various Agricultural Societies in Virginia; and similar institutions in other States, show that a desire of improvement is powerfully at work among us. Bible, Missionary and Tract Societies, and Sabbath Schools, prove that more than mere secular interests are regarded. But yet the important question respecting the best method of managing slaves has engaged the attention of very few, and has never been made a subject of public enquiry. This neglect involves, as we think a disregard both of interest and duty. In the government of slaves recourse must be had, either to the passion of fear, to the principles of morality, or to considerations of interest. Under the old *regime*, as we are informed, the first mode was generally pursued. Since the *revolution*, the treatment of slaves has become much more mild than formerly. The genius of our institutions and the increase of Christianity have produced this effect. But while the severity of punishment, and the rigor of domestic government have been greatly mitigated,

masters, in general, have not thought of recurring to either of the other modes of management. No particular attention has been paid to the morals of slaves, and no measures have been adopted to excite among them and secure an interest in behalf of the estates to which they belong. While they are not attached to the soil, and remain liable at any time to be removed from it, and to have the dearest relations of life utterly broken up and destroyed forever, it will be a matter of extreme difficulty to create this interest. And it seems utterly unwise to depend on the morality of those, whose moral principles have never been cultivated. While thinking on these subjects, with a mingled feeling of embarrassment and despondence, resolved, however, to invite the attention of our correspondents to them, and if possible to awaken enquiry, we received a communication from an unknown writer, the substance of which we must lay before our readers. We premise, however, that the tone of liberal and generous feeling, and of zeal to do good evinced by the writer has awakened in us a high degree of respect and of fraternal affection.

We must also observe that the subject to which our correspondent has directed particular attention, is one of much delicacy and difficulty. Owing to the violent agitation of the Missouri question, there is an unusual degree of excitability in the public mind in relation to every thing that concerns slavery: and while this is the case, there are laws of the land, which as Christians subject to civil government and bound to respect "every ordinance of man for the Lord's sake," we must not needlessly violate. The following is an extract from the law.

"And, whereas it is represented to the General Assembly, that it is a common practice, in many places within this Commonwealth, for slaves to assemble in considerable numbers, at meeting-houses, and places of religious worship, in the night, 'or at schools for teaching them reading or writing,' which, if not restrained, may be productive of considerable evil to the community,

Be it therefore enacted, That all meetings or assemblages of slaves, 'or free negroes or mulattoes, mixing and associating with such slaves;' at any meeting-house or houses, or any other place or places, in the night, 'or at any school or schools for teaching them reading or writing, either in the day or night,' under whatsoever pretext, shall be deemed and considered an unlawful assembly; and any justice of the county or corporation wherein such assemblage shall be, either from his own knowledge, or the information of others, of such un-

lawful assemblage or meeting, may issue his warrant directed to any sworn officer or officers, authorising him or them to enter the house or houses, where such unlawful assemblages or meetings may be, for the purpose of apprehending or dispersing such slaves, and to inflict corporal punishment on the offender or offenders, at the discretion of any justice of the peace, not exceeding twenty lashes.

And the said officer or officers shall have power to summon any person, to aid and assist in the execution of any warrant or warrants directed to him or them, for the purpose aforesaid, who, on refusal, shall be subject to a fine at the discretion of the justice, not exceeding ten dollars: *Provided*, That nothing herein contained shall be so construed as to prevent the masters or owners of slaves from carrying or permitting his, her or their slave or slaves to go with him, her or them, or with any part of his, her or their white family, to any places whatever, for the purpose of religious worship; *provided*, that such worship be conducted by a regularly ordained or licensed white minister; nor shall any thing herein contained be considered as in any manner affecting white persons, who may happen to be present at any meeting or assemblage, for the purpose of religious worship, so conducted by a white minister as aforesaid, at which there shall be such a number of slaves, as would, as the law has been heretofore construed, constitute an unlawful assembly of slaves." *Rev. Code, chap. cxi. § 15. 16.*

The two following sections prescribe the penalty on white persons, free negroes, &c. present at such unlawful assemblies; the duty of Justices of the Peace in suppressing such meetings; and the penalty on them for neglect.

We now give a large part of our correspondent's earnest and affectionate letter.

"With diffidence, though sheltered by obscurity, the writer of the following proposition comes forward. Should this proposition be rejected as impracticable, Rev. and Dear Sir, let me ask, cannot you call on the superior abilities which our Master has vested *for good* in the churches, to *devise* and *do good* to the suffering community whose cause with deeply felt inability I would plead. This cause, Rev. Sir, is nothing less than "the promotion of Christian knowledge among the slaves of our beloved country," but more especially of our state. It is a work the most enlarged talents might be honoured to engage in; and a *duty* in the performance of which we more than *fear*, we *know*, ourselves awfully remiss. Should I awaken the attention of yourself, and those able

and pious gentlemen who with you edit the Evangelical Magazine to this much to be desired object, I shall hope through the pages of that, and other Periodical Works, to see the interest extend—and may it extend, till, in obedience to our God, they have comforted the comfortless, and disseminated light, celestial light, to those now sitting in profound moral darkness or obscure day.

Should I be disappointed, I shall feel it right, to humble me more and more. But I hope I feel that so unworthy an instrument, so feeble a means as I am, could expect success from Him alone who perfects his praise from babes and sucklings. As however the ways of Jehovah are not as our ways, I proceed.

The number of slaves in this country, their ignorance of divine truths, in consequence of their wretched morality, (when a breach of marriage, indeed, a heathenish disregard of that appointment of God much prevails; and with drunkenness, roguery, and indolence, are not considered sins)—these with the outward discomfort ensuing, you, I doubt not, with every Christian Philanthropist have mourned; and mourned with bitter pangs, when the awful futurity they bear upon, to us, and them has been steadily viewed—I say you have mourned, and who that sees the evil but must mourn? Dear Sir, the evil should press with its tremendous weight upon our souls, until we seek and obtain strength and wisdom from above to remove it.

We see what Finley, Mills, and other beloved men have done already for this class of people. Meeting in prayer at the house of Mr. Caldwell, they commended their design to God. He prospered the work; and a small band on the shore of Africa, now cherish the memory of these holy men and bless their God. But years—years may pass away before this intended good shall reach our slaves; and till then shall they live slaves, under the heavy yoke of the Prince of this world, who now rules all the children of disobedience? Ye Ministers of Christ—ye Messengers of salvation—what shall be done?

A mistress, we see here and there, instructing the servants of the family with judicious care: others with upright motive attempt it, who have neither judgment or knowledge to qualify them for the office. Amidst so much ignorance and perversity, both these want aid; both would humbly receive it. They have teachers of their own.—True—but alas! while with humble gratitude, we would acknowledge the piety, the upright zeal of many, we bemoan their ignorance: and others

not a few, we fear, are blind leaders of the blind, continuing in sin that grace may abound. What shall we do? Permit me a suggestion—publish books and tracts containing the doctrines and precepts of the gospel enforced by plain argument and forcible appeal, in language as plain as language can be made, and circulate them freely: for the pulpits, whence he who preached the gospel to the poor is made known in this our land, can scarcely be thought a medium for their instruction, now, when so many theological terms, and to the ignorant, unintelligible words, are in use. Many an humble female would steal an hour from domestic employment, to read the tracts and teach the catechisms thus adapted to the end she ardently desires to promote; when her talents might not enable her to explain the meaning of one word not in ordinary use, or to obviate one difficulty presented to the enquiring but uninformed learner. Might not also the best reader in a row of cabins on the day of their rest from bodily labour, but to them a day of sauntering idleness, or active vanity, collect a groupe around, and in stammering accents, unfold heaven descended truths intelligibly to listening auditors? And would not masters and mistresses who collect their family for prayer, with thankful hearts read and teach these truths, when thus prepared? I think many would, and moreover would gladly become subscribers to a society organised for this purpose.

Do we not hear our noble Bible Society say, “Concentrated action is powerful action;” and cannot we form ourselves into a society for promoting christian knowledge among the slaves and free blacks of this, and, if our funds would enable, of other countries, and hope that into our bosom, auxiliary societies would bring wealth? Are we not encouraged to begin by the progress of Missionary Societies, &c. &c. in this and other countries, and could we not be highly useful to such societies, particularly our beloved African colonists and our Indians, by furnishing them with these books and tracts? I think we could. Mr. Key’s tracts, Mr. Bacon’s two sermons to servants, Mr. Mines’ catechism, the reading lessons published by the “Sunday School Union Society of New-York,” and many of their tracts are ready to begin with. And let us also be encouraged by the labours of an Oberlin, in his Bar de la Roche, to attempt introducing a better system of domestic management, and for that end Mrs. Leadbeater’s Cottage Dialogues, extracts from Village Dialogues, the stories of the Cheap Repository, you will, I

think, with alterations suited to their peculiar state, find useful.

Could we not also in imitation of Bible Associations collect subscriptions among the people of colour themselves, and do you not think they would read and value those books and tracts the more from contributing their mite towards the purchase; and do you not think they would increase their donations to send them across the ocean to their brethren in Africa, or as a humble effort on their part, to enlarge the kingdom of their Redeemer? We see a Bible Society among the blacks of Jamaica; we see them cast in contributions when our last agents set sail; and do you not hope they would give something here?

Many masters who will not even suffer their wives and children to teach them to read, would be pleased, as they *do read*, at least many of them, to see proper books in their hands. Let us then attempt the formation of such a Society, and furnish every individual who *can read among them*, and every family and individual *who will read to them*, with well digested means for their instruction. Surely, the servants of God, who turneth not from the prayer of the poor and destitute, but delivereth the oppressed, will not turn away from this work or some other to answer the same end.

If this, respected and Rev. Sir, meets not your approbation, cannot we of Virginia form a Society for educating and supporting black men for domestic and African missions, or cannot we support white missionaries to preach among the slaves of our country? Surely there are some who would take this humble station, surely they would be greatly exalted in the sight of God; and they who would be last in the eye of a deluded world would be greatest.

Again, dear sir, cannot you urge arguments which will induce masters not only, not to oppose, but to encourage their servants in learning to read? If you, dear sir, think it right to attempt this, argue mildly, and guardedly. So much prejudice exists on this subject, that one severe expression might increase the evil."

ON THE SPIRIT OF THE EVANGELICAL AND LITERARY MAGAZINE.

THE Correspondent, from whose letter we have made so large an extract, in language very decisive yet very brother-

ly, notices and condemns allusions occasionally made to other denominations, as inconsistent with christian charity, and calculated to keep alive sectarian feelings. It is due to ourselves to state that our work, has, as far as we know, been more frequently censured for the want of a sufficiently decided and thorough-going spirit, than for any other deficiency. Our view of the subject has been this.—The divisions, the jealousies and bitter controversies of Christians have done more injury, perhaps, to the cause of Christ, than all the attacks of avowed adversaries. Under this impression, it has been our wish and aim to make this Magazine instrumental of promoting brotherly love. In the present state of the world, however, it is utterly vain to hope that the distinctions which exist in the universal church, will not be recognised and frequently brought forward. Perhaps this will be the case for ages yet to come. Unhappily distinctive names have been watch words of party-zeal, and in too many minds are associated with party-feelings. Now we wish to produce another set of associations; we therefore not unfrequently allude to the different denominations, but at the same time endeavour at least so to express ourselves, as to let it be seen that we regard them as brethren, and are ready to co-operate with them in any work of love, in any measure for promoting the blessed gospel of our common Lord. This was particularly the case in the Review of the Memoir of Martyn noticed by our correspondent as one instance in which we offended. His talents, his zeal, his humility, his spiritual mindedness, his fervent piety, his absolute devotion to the cause of his Lord, excited such admiration, such love—and his premature death awakened such grief, that we thought the occasion most happy for our purpose, and we wished it to be distinctly understood that we entertained these feelings towards an *episcopalian*; that is (we think) precisely the same as though he had been a *presbyterian*.

The principle on which we proceed is this.—It is not the difference of denominations among Christians that does the injury to the cause of Christ—it is the jealousy, the coldness, the unbrotherly spirit that shews itself among professors of different name. We think it probable that if, in the present state of the world, the different churches were all animated by a proper spirit; and all disposed to recognise each other as brethren, it would have a happier effect, than if all were to join in one church; or, which would be nearly the same thing, say nothing about a distinction. If all were amalgamated, the world would become much more jealous of the

church than they are at present; but if, while there are different Societies, all should act towards all a truly fraternal part, those who are without would much more clearly see and much more strongly feel the force of the true religious principle.

Besides, while we place in a subordinate rank the ordinary differences of Christians, we are not prepared to say that they are of *no* importance. The truth lies some where between contending sects; and it would be well to ascertain it if possible. At any rate, it is a fair and proper subject of enquiry, and we regard it to be the duty of every individual to enquire. We certainly should not think, then, that a temperate and candid discussion of the differences between Episcopalians and Presbyterians, or between Presbyterians and Baptists, would be any offence against charity—any breach of brotherly affection. We certainly have read some things in opposition to our sentiments on these subjects, without being conscious of any awakening of unkindly feeling. What Presbyterian, for instance, ever was offended with the late venerable and excellent John Newton, or with the pious and judicious Scott for having vindicated their adherence to the Episcopal church? Let the use made of the writings of these zealous and faithful servants of the Lord, by Presbyterians answer this question. It is by no means our intention to bring subjects of controversy among Christians into our Magazine, because we verily believe that at the present time it would be inexpedient.—Yet we do not think that Christian charity ought to nourish a morbid sensibility on these subjects. And for ourselves, we should rejoice to have for exhibition, every month as long as our editorial labours shall continue, such a portrait of Christian piety as that in the Memoir of Henry Martyn. We should certainly let it be known in each case that the subject was an Episcopalian, if this were the fact, and at the same time take pleasure in owning him as a brother.

Extract from the Unitarian Miscellany.

“WISDOM OF A CERTAIN PERIODICAL WORK.

A MONTHLY work is published in Richmond, Virginia, called the Evangelical and Literary Magazine. Although its circulation seems to be limited, it is conducted with con-

siderable ability, and ought, we think, to be better patronized by the liberal and literary Presbyterians, whose cause it labours, with much warmth of zeal and apparent good intentions, to promote. But this is no concern of ours. We only design to state, that from the time our first number was published, the conductors of this Magazine have been very free in remarking on the sentiments we have expressed, the facts we have stated, and several articles we have published, *without once mentioning the name* of the Unitarian Miscellany. We do not speak of this by way of grievance. We presume they have been actuated by conscientious motives. But we cannot participate in their *fears* however we may be ready to commend their *wisdom*.

Our book has already found its way into many parts of Virginia; yet if these gentlemen should venture to pronounce its name, it might awaken the curiosity of some who have never heard of it, but who are inquirers after truth, and desire to know both sides of a question before they judge. And suppose this should happen. What harm would be done? Is any one harmed by searching for the truth? We hope not. Neither can we discover, why the conductors of this Magazine should be *afraid* to encourage inquiry respecting our sentiments, if they are so well satisfied, as they would seem to be from their writings, that these sentiments are unscriptural and absurd. They must either feel great doubts respecting the strength of their own cause, or have a much humbler opinion of the power of religious truth, than we think any pious and well informed christian ought to have."—pp. 284, 285.

On this *courteous* notice of our publication we have only a few remarks to make. As to the first part of it, we say nothing but, "*Pudet hæc opprobria potuisse dici et non potuisse refelli.*"

As to the rest; we admit the fact, but deny the conclusion. The logic is bad. 'We have not mentioned the name of the *Unitarian Miscellany*, therefore we were *afraid* to do so!' Surely this silence *might* have been maintained from other motives, therefore the mere fact does not justify the inference. *Afraid!* The Unitarian Miscellany is a pretty little thing; that is, it is printed on good paper, and handsome type, is done up in a very neat way, and withal is written in a popular style. But when the writer speaks thus, we are strongly reminded of an anecdote told by M'Crie in his life of John Knox. When it was expected that the sturdy Re-

former should manifest terror under the displeasure of the beautiful but passionate Mary, Queen of Scots, he said, "Why should the plesing face of a *gentilwoman* afray me? I have luiked in the faces of mony angry *men*, and yit have not been affrayed above measour."

We knew very well that this Miscellany had found its way into Virginia; we know, too, something of the spirit of the age, and of the particular temper of Virginians; and should have despised ourselves for the folly of attempting by such an artifice as that ascribed to us to prevent enquiry. And it is precisely of this folly that the U. Miscellany wishes to convict us, in their ironical application of the term *wisdom*. The motive by which we were *not* influenced is imputed to us, and then we are sneered at for adopting a weak and foolish measure; and this for a purpose which deserves any epithet rather than that of *good*,—for preventing enquiry. Having, thus summarily arrived at this conclusion, the next step is to insinuate a doubt respecting our sincerity—"if they are so well satisfied as they would seem to be from their writings:"—and finally they determine in a very positive way that we either doubt the strength of our own cause, or have an opinion much too humble of the power of religious truth. Now if the last sentence in the extract does not contain in the two parts of it an affirmation of the same thing, (which certainly was not intended, as appears from the use of the disjunctive, *or*) what was before *insinuated* respecting our want of sincerity is here presented as one side of a dilemma. For if I have such opinion of the power of religious truth, as a pious and well informed christian ought to have; will it be said that I doubt the strength of my cause, unless I doubt its truth? But it is said, "*They must either feel great doubts of the strength of their own cause,*" &c.: therefore either we are not sincere, or so weak as to be afraid to trust to the results of free enquiry on the subject of religion.

The whole amount of the extract then, is this.—The Unitarian Miscellany takes a fact notorious to all the readers of our Magazine, ascribes it to a cause which *did not operate*; and then, sneers at what the writer is pleased to think our folly, and broadly insinuates that we want sincerity. The faint praise of ability on our part; and the implied boast on theirs, of free enquiry and love of truth, and confidence in the goodness of their cause; are but the garnishing of the piece. *Folly or Hypocrisy*, or both folly and hypocrisy! Is this the *liberality* of which we have heard so much? Are we to regard this as a fair specimen of *Unitarian charity*? To ground in-

sinuations such as these on a mere assumption, and to publish them with an air of haughty confidence is not exactly such treatment as we had a right to expect from men so ready to cry out for candour as the Unitarians generally are.

A notice was taken in No. iv, of the U. M. of a Sermon delivered by the Editor of this Magazine, before the General Assembly of the Presbyterian Church in 1820. We thought that there was a strong manifestation of disingenuousness in that article—but determined to say nothing about it. We had all along doubted whether it would be expedient to make any mention of that Magazine; that is, whether it would answer any good purpose for a controversy to take place between them and us. But it was our determination should we ever notice it, to do so with the respect which we have been led to entertain for the Editor as a scholar and a gentleman. But we regret to find ourselves under the necessity of repelling insinuations of such character as are found in the extract given above.

Surely the sentiments on which we have animadverted in our work are not confined to the pages of the Unitarian Miscellany. The statements which, in general, we have contradicted have been made elsewhere. What prohibits a man's attempting to expose error without mentioning men who receive and propagate it? It is truth that we all profess to seek, and *we* believe that it will be most successfully sought if we do not mingle personal feelings in the discussions in which we may happen to engage. We conclude with referring the writer of the article entitled, *Wisdom of a certain Periodical Work* to Matt. vii. 1. 2.

Course of Study in Washington College, and in the Grammar School connected with College.

COURSE OF STUDY IN THE GRAMMAR SCHOOL.

Latin Grammar, Cordery, Erasmus, *Historiæ Sacræ*, Justin, Mair's Introduction, Elements of English Grammar, Cæsar, Elementary rules of Arithmetic, Select parts of Ovid, Prosody, Greek Grammar, Greek Testament, Virgil, *Græca Minora*, Sallust, Pantheon, Classical Dictionary, Maps of Ancient Geography.

COURSE OF STUDY IN COLLEGE.

FRESHMAN CLASS.

First Session.—First Recitation.—Xenophon and Cicero, Ancient Geography. *Second Recitation.*—Arithmetic and Algebra.

*Second Session.—First Recitation.—*Livy, Tacitus, Roman Antiquities. *Second Recitation.—*Geography.

SOPHOMORE CLASS.

*First Session.—First Recitation.—*Select parts of Blair's Lectures, Murray's large English Grammar, and part of Playfair's Euclid. *Second Recitation.—*Græca Majora, Greek Antiquities.

*Second Session.—First Recitation.—*Rest of Euclid, including Supplements, Plane Trigonometry, Surveying. *Second Recitation.—*Prosody, Horace.

JUNIOR CLASS.

*First Session.—First Recitation.—*Natural Philosophy. *Second Recitation.—*Græca Majora, Greek Prosody.

*Second Session.—First Recitation.—*Conic Sections, Astronomy, Globes, General Principles of Chemistry. *Second Recitation.—*Remainder of Græca Majora.

SENIOR CLASS.

*First Session.—First Recitation.—*Rhetoric, Criticism, Logic. *Second Recitation.—*Review.

*Second Session.—First Recitation.—*Moral and Political Philosophy. *Second Recitation.—*Review.

"The Faculty may modify the *order* of studies so far as they may think necessary, and report such modification to the Board of Trustees for their approbation.

Each Class is required to recite twice a day, except on Saturdays, when they will be required to recite once in the forenoon.

The Freshman Class will be required to speak short extracts once in four weeks.—The Sophomore Class longer pieces—and the Junior Class pieces of their own composition. The Senior Class will be required to produce, at the end of each Session, an essay on some prescribed subject, and to deliver each an original Speech.

The Freshman, Sophomore and Junior Classes, to be employed on Sundays, in the study of the scriptures; the Senior Class to be employed on Sundays, in studying the Evidences of Christianity.*

The Faculty consist of Rev. GEO. A. BAXTER, D.D. *President*; EDW. GRAHAM, Esq. *Professor of Natural Philosophy*; Rev. HENRY RUFFNER, *Professor of Languages*; Mr. FRANCIS DUTTON, *Tutor*.

The present buildings contain 14 lodging rooms for Students, and a public Hall. A considerable Philosophical Apparatus and Library belong to the Institution. A large additional edifice is about to be erected, which will contain an exhibition hall and other public rooms, and afford every desirable accommodation to the institution.

The funds principally consist of 200 shares of James River stock, the donation of General Washington.

Tuition fee 15 dollars per Session.

Boarding in Commons 40 dollars per Session."

We only add that the College is in a most agreeable and healthy neighbourhood; and the officers are men of known talents.

RELIGIOUS INTELLIGENCE.

DOMESTIC.

A NARRATIVE OF THE STATE OF RELIGION,

Within the bounds of the GENERAL ASSEMBLY of the Presbyterian Church, and of the General Associations of Connecticut, Massachusetts, and New-Hampshire, during the last year.

THE General Assembly have now under their care, sixty-two Presbyteries; fifty of which have sent up annual reports of thirteen hundred churches within their respective bounds. With the subjects of those reports our churches are already familiar. The interest, therefore, which these subjects will excite, can be derived only from the charms which the providence and the grace of God may from time to time throw around them.

The Lord Jesus Christ, the only-begotten, the beloved and co-equal Son of God, has, in every age, had a church upon earth. The existence of that church commenced with the promise that "the seed of the woman should bruise the serpent's head." It has since subsisted amid the rage and persecution of surrounding enemies; and, in spite of the power and policy of hell, will subsist till the end of time; when its visible and militant state will be succeeded by a triumphant state in glory. That church has not indeed, in every age, been alike visible and prosperous. Sometimes it has been confined to a particular family, and at others to a particular nation. Sometimes it has been

hid like a grain of mustard-seed in the earth; and at others, it has been comparatively a great tree, under whose shadow immortal souls have found security and peace. But amidst all the vicissitudes it has experienced, it has increased, and will increase until its borders shall be the borders of the earth: it has shone, and will shine more and more, unto the perfect day. These remarks are verified in the reports which the Assembly have received for the past year; a summary account of which they hereby transmit to the churches under their care. We have much to lament, but more to present as subjects of congratulation and praise.

The sources of lamentation to which some of the Presbyterial reports direct us, are errors in doctrine and morals; neglect of the duties of family and social prayer; coldness and indifference on the part of professing Christians; and the want of labourers in the gospel vineyard.

In some of our bounds, exertions are making, with a zeal worthy of a better cause, to propagate a modification of infidelity under the name of Unitarianism or Socinianism; and as there is an aptitude of the human

heart to entertain the grossest errors, we regard it as an imperious duty to warn our congregations against every attempt to bring to their notice such doctrines as deny the Lord who bought them.

Immoralities in practice, have naturally, and in many places, flowed from error in doctrine. The intemperate use of ardent liquors, and the profanation of the Lord's day, are particularly mentioned, as too prevalent among those whom the "grace of God teaches, that denying ungodliness and worldly lusts, they should live soberly, righteously and godly."

Professing christians have, in too many instances, manifested a lukewarmness, utterly inconsistent with their profession, and the obligations they are under to Him who has loved them and given himself for them. Regardless of the awful imprecation, "Pour thy fury upon—the families that call not on thy name," they have omitted to bend before the family altar, and offer their morning and evening sacrifices; and as if they questioned the justness of the requisition, "For all these things I will be inquired of by the house of Israel to do it for them," they have kept aloof from the meetings of social prayer, and neglected to present their united supplications for a blessing on themselves, and on the whole Israel of God.

The complaints of several of the Presbyteries, of the want of a sufficient number of labourers in the gospel vineyard, have been truly affecting. Entire districts of country to the South and West, comprising a population of thousands of souls, are represented as destitute of ministrations of the word, from any denomination of christians. In one Presbytery, in which there are twenty-eight regularly organized churches, eighteen are destitute of the regular administration of the word and ordinances; in another, consisting of nearly forty churches, there are only eleven ministers; and, in another, out of twenty-eight, sixteen are vacant. Their lamentation is, "the

harvest is great, but the labourers are few;" and their cry to their christian brethren is, "Come over, and help us."

While on these accounts the Assembly have cause for lamentation, and call upon their churches to sympathize with, and pray for, those among whom the above-mentioned evils exist; they also call upon their churches to unite with them, in sentiments and expressions of gratitude and praise to God, for his great, his unmerited and continued goodness. We have probably never heard so much, nor had so much to tell of the wonderful works of God amidst the churches under our care. And we have only to regret, that the limits of this Narrative will not allow a detailed account of what has taken place in this portion of the heritage of God.

Outward attention to the means of grace has, with few exceptions, every where increased. Many new congregations have been organized, and new places of worship erected. Biblical and catechetical instructions have been generally attended to. The children and youth, have been led to the fountain, and instructed in the first principles of the truth, as one of the best preventives against error and vice, in their more advanced years. Baptized children have in many congregations been convened with the parents who dedicated them to God, and been solemnly and affectionately reminded of their obligations to be the Lord's. The system of Sabbath school instruction has been pursued with great and increased success. Thousands, who, but for these institutions, would have grown up in ignorance and vice, been the grief of the church, and the curse of the community, are now taught their obligations to God, and fitted to be useful members of society. Great zeal and regularity is generally manifested by the pupils in their attendance: several instances were mentioned of young persons who frequently walked ten miles on the Sabbath, for the purpose of attend-

ing the school: and, in several instances, the blessing of God has attended this mode of instruction, to the hopeful conversion of the teachers and the taught.

The monthly concert of prayer is generally attended through the Presbyterian church and the other churches connected with the General Assembly; and it is found that this extensive union of prayer for the influences of the Holy Spirit upon the church of Christ, and the gospel of salvation, appears to be attended with the special blessing of God.

Additions have been made during the last year, to the churches *from which reports have been received, of seven thousand one hundred and eighty-six souls.* To many of these the Lord manifested himself, not "in the great and strong wind, which rent the mountains, and brake in pieces the rocks," but in "the still small voice." They were the fruits of the *ordinary* operations of the Spirit in the word; which, though not called revivals, afford a gradual accession to the church, of such as we trust shall be saved, and for which we owe to God our gratitude. But the most of that number, are the fruits of such numerous, extensive, and blessed outpourings of the Spirit of God during the past year, as the Assembly has never before had the opportunity to record. These have been experienced in the Presbyteries of Rochester, Ontario, Cayuga, Onandaga, Otsego, Oneida, Troy, Albany, Columbia, Hudson, New-York, Jersey, Newtown, Philadelphia, Grand River, Portage, Lexington, and Lancaster, and in the states of Connecticut, Massachusetts, and New-Hampshire.

In the Presbytery of *Rochester*, the congregations of East Riga, Ogden, Rochester, Ridgway and Shelby, have received special communications of Divine grace; the fruits of which are seen in the conversion of upwards of 160 souls. In the Presbytery of *Ontario*, a work of revival is progressing in the congregations of Lima and West-Bloomfield, which promises favourable results. In the Presbytery

of *Cayuga*, the towns of Brutus and Auburn have shared extensively the effusions of the Spirit. Nearly 200 have been hopefully converted, and many more in both these towns are under serious impressions. The work has extended into adjacent towns; and Skaneateles and Elbridge begin to share the effusions of the Spirit.

In the Presbytery of *Onandaga*, the congregations of Homer, Truxton, Smithfield, Virgil, Preble, De Ruyter, the second congregation in Lenox, Cazenovia, the second congregation in Onandaga, and the third in Manlius, have been visited by refreshing showers of Divine grace; and more than 360 have been added to the communion of the church.

In the Presbytery of *Oneida*, 283 have made a profession of religion, as the result of a season of refreshing from the presence of the Lord, in the congregations of Mount Vernon, Union, Westmoreland, Vernon, Utica, Holland, Patent, Trenton, Litchfield, and New-Hartford.

In the Presbytery of *Otsego*, the congregation of Cherry Valley has had an extensive revival, during which 129 have been added to the church; about 50 hopeful converts have not yet united themselves with the church, and 50 more are still under deep convictions. In Coopers-town 25 have obtained hopes of an interest in Christ, and many others are under deep religious impressions; and in Springfield a work of grace has begun, which is still progressing.

The Presbytery of *Troy*, reports an instance of refreshing in the congregational church in Bennington, Vermont, which, though not in their connexion, is under the pastoral care of one of their members. In that place from 25 to 30 persons have, in the course of a few months, given hopeful evidence of a saving change. A very respectable accession has also been made to the church in Lansingburg, and 82 persons have been added to the visible church in Nassau, as the fruit of a work of grace.

The Presbytery of *Albany* have presented a most interesting and

animating report to the Assembly. This report is printed: and the Assembly regret that its length is too great to admit its incorporation with this Narrative. They however recommend its perusal to all the churches which can obtain a copy; confident that it will gladden every christian heart. The additions to the churches, during the year 1820, as reported to that Presbytery, amount to nearly *one thousand four hundred!* Surely the Lord hath done great things for them, whereof we are glad.

In the Presbytery of *Columbia*, an outpouring of the Holy Spirit has been experienced in New Lebanon and Chatham; and in Catskill, Cairo, and the city of Hudson, a good work has begun, which is still progressing: and we hope we shall not be considered officious, when we gratefully mention, that the Dutch Reformed congregations of Coxsackie, Kinderhook, and Claverack, which are in the vicinity of that Presbytery, have been also blessed with an outpouring of the Holy Spirit.

The Presbytery of *Hudson*, state that the most of their congregations have been copiously watered with showers of Divine grace during the past year: and that the fruit has been the addition of 23 members to the church of Deerpark, 41 to that of Scotchtown, 110 to the church of Hopewell, 76 at Goshen, 199 at Blooming-grove, 57 at Ridgebury, 140 at Chester, 40 at Bethlehem, 196 at West-town, 69 at Hampstead, 69 at Greenbush, and 17 at Forrestburgh, a congregation recently formed: making a total of *one thousand and thirty-seven*.

In the Presbytery of *New-York*, the Brick church has had a revival, which has resulted in the hopeful conversion of about eighty souls.

In the Presbytery of *Jersey*, the church of Elizabethtown have added about 60 as the fruits of the revival of the preceding year, and in Orange, and particularly Bloomfield, a good work seems to have commenced. One hundred and fifty at least appear to have been awakened; and of these

about 80 give evidence of hopeful conversion. The revival yet progresses.

The Presbytery of *Newton* report, that during the past year, *one hundred and eighty-five* persons, who before were "strangers from the covenant of promise," and enemies in their hearts, have been visited with the renewing and consoling influences of grace, and received into the communion of the church; and they particularly mention the church at Newton, as having been visited with the special influences of the Holy Spirit, and that 64 persons of different ages and conditions, have already become the hopeful subjects of this work.

In the Presbytery of *Philadelphia*, the church in the Northern Liberties, and the 3d Presbyterian church in the city, have been favoured with special manifestations of the Divine presence. In the former, 60 have offered as candidates for an approaching communion; and in the latter, 73 communicants have been received during the year, 48 of whom are the fruits of a revival which is still progressing.

The Presbytery of *Grand River* report, that 15 townships, comprising 11 churches, have been visited with special revivals of religion; that to several others the Lord has vouchsafed a more than usual measure of his Spirit; and 253 souls have been added to the communion of the church, and the work is still progressing in several other towns.

In the Presbytery of *Portage* the church of Euclid has been favoured with a revival, and about 100 are mentioned as the subjects, and in six or seven other congregations there is special attention.

The Presbytery of *Lexington*, state that in the missionary field, within their bounds, there has been a general awakening; that in many instances, convictions have been of the most deep and pungent kind; and that it has not been unusual for whole assemblies to be bathed in tears during the delivery of a discourse.

The Presbytery of *Lancaster* state, that amidst the moral desolations within their bounds, a few favoured spots have received the cultivation of the Holy Spirit: that on Marietta, Waterford, Belfre, Adams, and Wooster, the dews of heavenly grace have descended, and resulted, in their charitable belief, in the saving conversion of many souls.

From the report of the delegates from the General Association of Connecticut, it appears, that a work of grace has begun in the course of the last year in New-Haven, which has ever since been extending to other towns; and that about 70 congregations, out of a little more than 200, are now sharers in the mighty operations of the Divine Spirit. The number of hopeful subjects of grace in the respective congregations has been from 20 to 300. This is stated to be the greatest work of Divine grace enjoyed by the churches of Connecticut, since its first settlement, except the revival, in 1740-41.

From the report of the General Association of Massachusetts, presented to the Assembly by their delegates, it appears that, in many churches in their several associations, there has been a time of refreshing from the presence of the Lord, which resulted in the addition of many hundreds to their communion.

From the report of the delegate from the General Association of New-Hampshire, it appears, that a glorious work of grace has been carried on in Boscawen—extending to both the parishes in that town, and also into some of the neighbouring congregations. It also appears that in the town of Bath, a time of great refreshing from the presence of the Lord had been enjoyed, the result of which is, the addition of 103 to the communion of the church.

While the Assembly unfeignedly rejoice in these and other signal revivals of religion, and earnestly pray for still more rich manifestations of Divine grace to all the churches, they are convinced that the principal hopes of the church of God must rest on the ordinary operations of

the Divine Spirit accompanying the appointed means of grace. The Lord has promised, that the humble, the faithful, and prayerful exertions of his ministers and people, shall never be without his blessing; yet he has reserved to himself the prerogative of watering his churches with copious showers, as He in his wisdom sees fit.

The character of these widely extended and wonderful works of God, has been much the same with those which have formerly been reported to the Assembly. Deep and pungent sense of guilt, thorough convictions of inability to help themselves—professed hopes of their forgiveness only through the atoning blood of the Lord Jesus Christ—and dispositions to walk in all the commandments of the Lord, have marked the exercises of their respective subjects.

These subjects have been of all ages and classes, from eighty down to ten years of age. The old and stubborn oak, and the young and tender plant, have alike bent before the wind that “bloweth where it listeth.” Scoffers, drunkards, and others of most profligate lives, have been made to bow at the feet of Jesus, and to own Him as their Lord and Redeemer; and Infidels and Universalists have been humbled by the doctrines of the Cross, and warned their neighbours of the dangerous and soul-destroying errors of their respective schemes.

The blessed effects of these outpourings of the Spirit have been seen in giving a new aspect to the moral state of society: the multiplication of and regular attendance upon meetings for social prayer: and a growing liberality towards the support of the gospel and benevolent institutions throughout our land.

In addition to these wonderful and heart-cheering events, for which the Assembly offer unto the one God, Father, Son and Holy Spirit, their united and hearty thanks, they rejoice that they are also able to inform the churches, that the state of religion, in the different colleges

within our bounds, and the bounds of those who are connected with us, is most encouraging. There are about 40 hopefully pious youth in Union College, Schenectady; in the college at Princeton there are 25; in Dartmouth college, New-Hampshire, there are about 70; in Jefferson college, Pennsylvania, and the University of North-Carolina, there are several more; in Yale college, at New-Haven, there are about 90; and in Hamilton college 48, Professors of religion.

The hope that most of these will probably devote themselves to the service of God, in the gospel of his Son, affords a most pleasing prospect to the American churches.

The Theological Seminary at *Andover*, contains 112 students, and is in a flourishing condition. The Foreign Mission school at Cornwall, in Connecticut, contains more than 30 pupils, who speak eleven different languages, a number of whom are hopefully pious.

The Theological Seminary at *Princeton*, under the care of the General Assembly, continues to enjoy the smiles of Divine Providence. It contains at present 73 students, among whom the spirit of missions is increasing. From these fountains of sacred learning, we trust many streams will soon issue to gladden the city of our God; and that when the cry of the vacant congregations within our bounds, and from other destitute parts of our country and of the world, for help, shall reach the ears of these pious youth; and especially when they hear the interrogation of their Lord and Master, "saying, Whom shall I send, and who will go for us?" they may all answer in the spirit of Isaiah, "Here am I, Lord, send me."

With this retrospect of the past, and these animating prospects of the future, we close our Narrative of the State of Religion within our bounds: hoping that those evils which exist, either among professing Christians or others, may excite suitable humiliation before God; that Christians, and Christian ministers, will be found

more engaged at a throne of grace, and follow their prayers with corresponding endeavours, for the advancement of the interests and the extension of the limits of the Redeemer's kingdom.

We have, *Christian brethren*, the greatest cause for gratitude, and the greatest encouragement to persevere. We have the promise that in the latter day Israel shall blossom and bud; that its boughs shall be sent out to the sea, and its branches to the river; that it shall spread itself like a goodly cedar, and be a dwelling-place to the fowl of every wing. The Lord shall build up Zion, and comfort all her waste places. He will make the wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein; thanksgiving and the voice of melody. I the Lord will hasten it in his time. Animated by these precious and faithful promises of God, continue your prayers and exertions; and then may we confidently hope, that ignorance and vice and delusion will be banished from our borders, and that, these and other clogs being removed from its wheels, the Redeemer's chariot will soon ride in majesty, and triumph over this western world.

"Amen: even so, come, Lord Jesus: come, quickly."

Published by order of the General Assembly.

Attest.

WILLIAM NEILL, stated Clerk.
Philadelphia, May, 1821.

Extract from a "Summary of Proceedings of the General Assembly of the Presbyterian Church in the United States in May, 1821." From the Presbyterian Magazine.

The Assembly convened in the Seventh Presbyterian Church, in this city, on Thursday the 17th of May last, and was opened at 11 o'clock A.M. by the Rev. John McDowell, D.D. moderator of the preceding Assembly, with a very appropriate and

animating sermon from Mark xvi. 15. "*And he said unto them, Go ye into all the world, and preach the Gospel to every creature.*" His object chiefly was to impress on Christian ministers their duty of preaching the gospel as universally as possible; and on private members of the church, their obligations to promote by their prayers, contributions, and benevolent associations the multiplication of well educated preachers, the establishment of missions, and the diffusion of the gospel among all the people on earth.

At the opening of the Assembly, more than one hundred commissioners were present. They elected the Rev. William Hill, D.D. of Winchester, Virginia, Moderator for the present year, and the Rev. Robert Cathcart, D.D. temporary Clerk.

On proper inquiry, it was ascertained that the *Revised Forms of Government and Discipline*, sent down to the presbyteries last year, had been adopted by a majority of them. Thirty-seven was the smallest number of presbyteries which approved of any one article. The whole was, therefore, ratified and adopted by the Assembly, and has now become a part of the constitution of our church.

The Assembly resolved, in future to publish the whole of their minutes with the exception of such parts, as may be restricted by a vote of the Assembly, passed during the final reading of them.

An overture from the Synod of North Carolina, recommending that all our congregations should annually employ the afternoon or evening of the Wednesday preceding the meeting of each Assembly, as a season of special prayer to Almighty God for his blessing on the General Assembly, was adopted.

From the reports of the presbyteries represented in this Assembly this year, it appeared that there are seventy-three young men assisted by them, in different stages of their education for the gospel ministry.

Monday, May 21, 1821, was principally occupied by the Assembly in receiving reports from the presbyte-

ries and associations on the state of religion within their bounds; a summary of which may be found in the Narrative inserted in this number of the magazine. On this auspicious day, however, the Assembly unanimously adopted the following minute.

"Whereas the Associate Reformed Church and the Presbyterian Church, in the United States of America, are one in their confession of faith and form of government; and whereas the Assembly knows of no reason why these two ecclesiastical bodies should not become visibly one Church, as we trust we are one in Christ Jesus, to the glory of God:— Therefore resolved, that Dr. Green, Dr. Blatchford, Dr. McDowell, Mr. Benjamin Strong, and Mr. Henry Southard, be a committee to confer on this subject with a similar committee from the Associate Reformed Synod now in session in this city, if they shall see fit to appoint one; and that said committee report the result of their conference as soon as convenient."

The Associate Reformed Synod on the next day appointed a similar committee, consisting of the Rev. John M. Mason, D.D., Rev. Ebenezer Dick-ey, Rev. John Lind, Mr. William Wilson, and Mr. Joseph Cushing. These two committees met in joint committee, with great cordiality; and having resolved, unanimously, that an union of the two churches is both desirable and practicable, adopted the following articles as the basis of the same:

"1. The different presbyteries of the Associate Reformed Church shall either retain their separate organization, or shall be amalgamated with those of the General Assembly, at their own choice. In the former case, they shall have as full powers and privileges as any other presbyteries in the united body, and shall attach themselves to the synods most convenient."

"2. The Theological Seminary at Princeton, under the care of the Gen-

eral Assembly, and the Theological Seminary of the Associate Reformed Church, shall be consolidated."

"3. Whereas monies, to the amount of between nine and ten thousand dollars, which were given to the General Synod of the Associate Reformed Church, and of which the interest or product only was to be applied to the support of the Theological Seminary, were necessarily used in the current expenses thereof; which monies so expended were assumed by the Synod as its own debt, at an interest of 7 per cent.; the united body agree to make a joint effort to repay the same, and will apply the interest accruing thereon to the maintenance of a *Professorship of Biblical Literature*, in the Seminary at Princeton, analogous to that which now exists in the Associate Reformed Church: and until such professorship shall be established, the said interest or product shall be used for the general purposes of the Seminary.

"4. The theological library and funds, belonging to the Associate Reformed Church, shall be transferred, and belong to the Seminary at Princeton."

On the 23d of May, the foregoing articles were reported to the General Assembly, and by that body unanimously adopted. With this auspicious result, the Assembly's committee of conference were sent to the Synod; and soon after the Assembly received the corresponding committee of the Synod, who by their chairman, Dr. Mason, delivered the following communication.

"In General Synod of the Associate Reformed Church, Resolved, that this Synod approve of the plan of union agreed upon by the joint committees, and refer the same to the consideration of the different presbyteries, with an injunction to report their judgment to this Synod at its next meeting. By order.

R. M'CARTEE,

Clerk of General Synod, &c."

Philadelphia, May, 23d, 1821.

Here the matter must rest, until the five presbyteries of the Associate Church have acted on the overture sent down to them; but we confidently expect that they will adopt the articles of union, and appoint commissioners to our next General Assembly; so that their Synod may be dissolved, and all its constituent branches be incorporated with us. Such a union is devoutly to be wished; and if the Associate Church, and the Reformed Presbyterian Church would only consent to let us sing the versifications of Watts, while they are at liberty to sing Rouse, without molestation, they too might unite with us, and we rejoice in them as sound members of a large, powerful, and happy branch of the Church of Christ in the world. So far as we can learn, nothing but psalmody can keep us asunder; and on this subject we say, *Let every man be fully persuaded in his own mind*; and are willing to indulge others in the liberty which we claim for ourselves.

From the compendious view of the statistical reports presented to the Assembly, it appears, that there are at present under its care 12 synods and 62 presbyteries. *Fifty* of these presbyteries sent up reports to this Assembly, but they were not all perfect. *Forty-eight* only reported on the number of communicants added the last year and *forty-nine* on the whole number of communicants. *Forty-eight* have reported on the number of baptisms. Of *thirteen hundred congregations*, the whole number reported by 50 presbyteries, *five hundred and seventy-eight* have reported the number of communicants added to them during the last year, to be 7,186; and 651 congregations the total number, now in communion, to be 71,364. *Three hundred and seventy-three congregations* have reported the instances of adult baptisms in them during the last year, which amount to 2,101; and 494 the cases of infant baptism, which amount to 8,105. The 50 presbyteries, which have reported, contain 546 ministers of the gospel who have pastoral charges, and 188 who have

not; giving a total of 734: and have under their care 103 licentiates and 101 candidates. The congregations within the bounds of these 50 presbyteries, which are statedly supplied, are 793; vacant and able to support a pastor, 103; united, able, 20; and unable, in their present condition, 318. It is to be regretted that 12 presbyteries should have made no returns; and that other large presbyteries should have reported little else than the names of their ministers and churches. Not half of the 1300 congregations reported, have stated their increase during the last year; we may warrantably conclude therefore, since the whole number of communicants in 651 congregations is upwards of 71,000, that the whole number in all our congregations cannot be less than 142,000. The number of ordained ministers in our connexion we estimate at 1000.

The Assembly divided the Synod of Geneva, and constituted the presbyteries of Niagara, Genesee, Rochester and Ontario, into the Synod of Genesee.

Wednesday evening was occupied by the Assembly as a special season of prayer, and the narrative on the state of religion was read by the Rev. Stephen N. Rowan, of New-York, the writer of the same, to a large and attentive audience. The address of the Rev. John Truair, of the Presbytery of Otsego, was animating, and all the other exercises appropriate.

Concerning the publication of the Revised Constitution of the Presbyterian Church, the Assembly resolved to have the copy-right secured, and to appoint in each synod a committee of three ministers, which is to contract for the payment to the treasurer of the Assembly of three cents on each copy published, by any printer or printers, or booksellers, who may be disposed to print the work; to correct the proof sheets; and to authenticate the edition by their signatures. The profits arising from the publication, are to be equally divided between the missionary funds of the Assembly, and the funds

of the Theological Seminary at Princeton.

The members of the several committees, respectively, are held responsible to the Church, for the accuracy of the editions which may be published under their superintendency. The committee of the Synod of Philadelphia is charged with preparing an index to the volume; and is required to publish the work as speedily as possible, that other editions may be copied from it.

To the constitution is to be appended a *System of General Rules for Judicatories*, designed to promote uniformity in the transaction of business. These rules have not been adopted by the presbyteries, and therefore form no part of the Constitution of the Church; but the Assembly approves of the same, and recommends them to all inferior judicatories to be adopted by them, *if they think proper*, for their own government.

The Assembly accepted the report of the Board of Missions, and directed the Treasurer to pay the sum of \$2275.52 to the missionaries employed during the last year. The monthly consideration to be allowed to the missionaries of the board, in future, was by act of Assembly reduced to \$33.

In acting on the report of the directors of the Theological Seminary, the assembly approved of the employment of Mr. Charles Hodge, by the professors, as a teacher of the original languages of scripture in the seminary, for the last year; and authorized the professors to employ him, or any other person whom they might judge qualified, for the same purpose, for the year ensuing, at a salary of \$400. In addition to the unexpended balance of the last year's appropriation, amounting to \$448.44, the Assembly appropriated \$4,200 for the current expenses of the present year. With a view to the holding of the real estate of the General Assembly, in the commonwealth of New-Jersey, more securely than could otherwise be done, the

directors of the seminary were authorized to apply to the legislature of said commonwealth, for an act of incorporation, to be reported to the next Assembly for adoption. The Assembly moreover assumed the payment of \$2,150 due for the professor's house in Princeton, together with \$850 for out houses, fences, and a well; and directed the trustees of the General Assembly to borrow on the best terms in their power, \$3000 for the purpose of discharging the debt. At a meeting of the trustees soon after the adjournment of the Assembly, Alexander Henry, Esq. loaned the said sum, on the bond of the trustees, at an interest of six per cent.

From the report of the Board of Education to the Assembly, it appears, that only five auxiliary societies have made returns of their proceedings. *The Presbyterian Education Society and its branches* have assisted 58 beneficiaries since they commenced their operations. Their receipts last year amounted to \$2,310. *The Education Society of Philadelphia* have assisted 17 beneficiaries since their organization; and have at present seven entirely dependent on their funds for clothing, books, board, and tuition; besides five others, whom they have assisted in part. This society has expended, in the last year, \$1392,75. The presbytery of Redstone has formed a society auxiliary to the board, and supports two young men who are pursuing their academical studies. The presbytery of Miami has three beneficiaries, on whom they have expended in the last year \$180.

The presbytery of Missouri have two beneficiaries under their care; but unable to support more than one, they ask that assistance from the Board, which, alas! it is unable to give.

The Assembly has recommended that the auxiliary societies and presbyteries send up their reports to this Board by the 15th of May annually. In our judgment all the presbyteries ought to report to this Board by that date, all their educational pro-

ceedings, that a digest of them may be prepared for the Assembly. This would save much time which is now occupied in appointing a special committee on the subject annually, and in hearing and deciding on the attention which sixty-two presbyteries have paid to this important business. In short, the Education Board should manage as completely the whole business of presbyterially educating poor and pious youth for the gospel ministry, as the Board of Missions does that of the missionary concerns of the Assembly. Every presbytery which has no young men under its care, should take up collections nevertheless, and transmit them to the general funds of the Board, for the benefit of the most needy members of our ecclesiastical body. This would present the pleasing spectacle of a great whole providing for the wants of every constituent part, by that which every limb and joint supplieth.

Two references of considerable interest were brought before the Assembly. One related to the validity of the ordination of a Baptist elder, on which subject the Assembly adopted to the following minute:

"It is not among the principles or usages of the Presbyterian church to consider the ordination of ministers by other Protestant churches as invalid; on the contrary, the Presbyterian church has always considered the ordinations of most other Protestant churches as valid in themselves, and not to be repealed, when those who have received them become members of the Presbyterian church. Nor is it perceived that there is any sufficient reason why the ordinations in the Baptist church should not be considered valid, and sustained as such.

"But while the Presbyterian church can act as has now been stated in regard to ordinations, it is among those principles and usages which she regards as most sacred and important, to secure for her churches, both a pious and a learned ministry; and she cannot admit of any usage, or

exercise any apparent liberality inconsistent with security in this essential particular. On the whole, therefore," the Assembly "*resolved*, that when applications are made by ministers of the Baptist or any other Protestant denomination, to be connected with the Presbyterian church, the presbytery to which the applications are made, shall require all the qualifications both in regard to piety and learning which are required of candidates for licensure or ordination of those who have originally belonged to the Presbyterian church; and shall require the applicants from other denominations to continue their study and preparation till they are found on trial and examination to be qualified in learning, and ability to teach in the manner required by our standards; but that when found to be thus qualified, it shall not be necessary to re-ordain the said applicants, but only to instal them, when they are called to settle in Presbyterian congregations."

The other reference was from the Synod of Pittsburg on the subject of *Free Masonry*. It seems that this ancient institution, designed to promote benevolent purposes, has been abused in the vicinity of Pittsburg, so that if a man became a Free-Mason, it was nearly certain that he would absent himself from every place of public worship, and from all the ordinances of our holy religion. This induced the Synod to lift up their warning voice against masonry, to guard their young people from what they conceived to be its legitimate fruits. But the best of institutions may be perverted to the worst of purposes; and because in Pittsburg, masonry may have been used as an engine of evil, it would not be fair to infer that masonry in itself is immoral, and ought to disqualify one for admission to the privileges of the church.

The Assembly patiently heard the temperate remarks of Drs. Miller and Blatchford, who are believed themselves to be of the masonic order, and of several reverend mem-

bers of the synod of Pittsburg. It was then decided, with very little opposition, that the main question on this subject should not be put; and according to our rules the whole was thereby indefinitely postponed. The Assembly, from the first introduction of this business seemed inclined to pursue this course, because masonry itself was not deemed a proper subject of ecclesiastical legislation. It is certainly productive of many works of benevolence; and lodges have been forward in supporting the cause of the Bible and of missions. If any mason, who is a professing Christian, conducts amiss, let him be dealt with according to the laws of Christ, and let not masonry be charged with his faults, until they can be proved to have originated in the principles and legitimate practices of that order in society.

THE AFRICAN COLONY.

Norfolk, June 2d, 1821.

The Nautilus arrived here this morning from the Coast of Africa, and brings letters from the agents and colonists, who went out in her some time ago. They had, it seems, a rough and stormy voyage out; but the vessel was staunch, and the captain skilful, and with the blessing of Providence, they arrived safely at their port. There they were kindly received by the government of Sierra Leone, and hospitably entertained by the people of the settlement, who are generally well disposed to favor the enterprise. Mr. Winn, the agent of U. S. with the people under his care, were accommodated on a fine healthy place, at Foura Bay, near Freetown, till they could purchase land elsewhere; and Messrs Bacon and Andrews had gone down the coast for the purpose.

The survivors of the first colony, still at Sherbro, would then be incorporated with the new emigrants at their seat. In the mean time, all were in good health and spirits, pleased with the country, and satisfied

with the prospect before them "Africa," says Mr. W. "is not such a frightful place as it has been represented to be. The heat is not greater than you have it in summer, nor so great. The nights are pleasant, the atmosphere soft and dry—at least in comparison with what I expected." The letters from the people of colour also, speak very favourably of the soil, climate, and production of their new country. Upon the whole, the intelligence is such as must be very gratifying to the friends of the colony, and authorises a fair hope that the expedition will be crowned with success.

Extract of a Letter from Colin Teage.

"We arrived safe at Sierra Leone, the 8th of March, and we found a very kind people, a healthy climate, and a fertile land. The land produces coffee, cotton, sugar-cane, tobacco, and all kinds of vegetables. Here you may see sheep, goats, beef, and all kinds of meats. * * * Give my love to all enquiring friends. Tell them we are all well, and happy that we are in Africa * * * I hope to see the Nautilus next fall, and should I be living, I hope to prepare dye-wood and spices."

Extract of a Letter from Richmond Sampson.

"In passing through the market, I saw sheep, pork, fowls, fish in abundance, oysters, sweet potatoes, and all kinds of tropical produce. * * * I know you will want to hear how I like Africa. I am constrained to cry out like the queen of Sheba, *howbeit I believed not the words until I came, and mine eyes had seen it, and behold the half was not told unto me.* I find the land is good. Tell my brethren and friends, I have first eat of the fruit of the land, and I now invite them to come. We hope you will send us good people, and as many as can come over."

ENGLAND.—THE GYPSIES.

The committee of the Home Missionary Society, feeling deeply for the neglected gipsey race, of whom *eighteen thousand* are wandering through this country, earnestly entreat the Christian world to come forward in support of measures for the melioration of their condition. This people have been wonderfully preserved, a distinct people, for the space of four hundred years, having been expelled from India about that space of time, and scattered all over Europe, Asia, and Africa.—It is ascertained by Oriental scholars, that they speak, not a cant language, but the same that is spoken by the Suder caste of India, whom they resemble in persons, manners, and habits. The circumstance of their speaking the same language amongst all tribes in every country, as well as that of their aborigines in the East, may be most favourable for the circulation of the Scriptures, and diffusion of oral instruction; and being so widely scattered among all nations, whose languages are spoken by their different tribes, they may also be the instruments of much good unto others, and well repay the privilege of sojourning among them, by scattering among them that wealth which surpasses the riches of Golconda and Peru. It is proposed to form a *Branch Society* to that for Home Missions, which will both leave the funds for village preaching untouched, and afford an opportunity to those persons to contribute, who may be favourable only to the promotion of morality and education.

LITERARY NOTICES.

We are much pleased to find in circulation a very decent American edition of Bishop Horsley's "*Tracts in controversy with Dr. Priestley upon the historical question, of the belief of the first ages in our Lord's Divinity.*" This is the work of a very able man, on a

question of very considerable importance. It is true that we do not take the articles of our faith from the Fathers; yet what the early christians believed concerning the person of our Lord and Saviour, is an enquiry of no trifling interest; and the book here noticed will afford many facilities in the investigation of this point. In this controversy, the champion of orthodoxy is generally understood to have gained a complete victory. His antagonist was like Goldsmith's village schoolmaster, "Though vanquished he could argue still."

The last volume of a very important work has lately issued from the English press. Its title is, "*The scripture testimony to the Messiah: an Inquiry with a view to a satisfactory determination of the doctrine taught in the holy scriptures, concerning the person of Christ, including a careful examination of the Rev. Thomas Belsham's Calm Inquiry, and of other Unitarian works on the same subject.*" By John Pye Smith, D.D. In two vols. London 1818-21. Of this highly valuable publication we think ourselves bound hereafter to give our readers a much more particular account than we can now afford room for. It is certainly, we think, one of the most valuable productions of the present age, and will exert a powerful influence on the Socinian controversy. We strongly recommend to every critical reader of the scriptures and especially to every clergyman with all convenient speed to procure a work from which much information and much edification may be derived.

In the Eclectic Review for April 1821, a work is noticed under the title specimens of *Russian Poets*, translated by John Bowring, F.L.S. The Reviewer quotes, as a specimen of the translator's ability as a versifier, a version of the *Oda Bog* (Ode to God) of Derzhavin. We give it to our readers as a specimen of *Russian* poetical genius, with which we are sure they will be pleased.

‘GOD.

‘O thou eternal One! whose presence bright
All space doth occupy, all motion guide,

Unchanged through time's all-devastating flight;
Thou only God! There is no God beside!
Being above all things! Mighty One!
Whom none can comprehend and none explore;
Who fill'st existence with Thyself alone:
Embracing all,—supporting,—ruling o'er,—
Being whom we call God—and know no more.

‘In its sublime research, philosophy
May measure out the ocean deep—may count
The sands or the sun's rays—but, God! for Thee
There is no weight nor measure.—none can
mount
Up to Thy mysteries; Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark:
And thought is lost ere thought can soar so
high,
Even like past moments in eternity.

‘Thou from primeval nothingness didst call
First chaos, then existence;—Lord! on Thee
Eternity had its foundation:—all
Sprung forth from Thee:—of light, joy, harmony,
Sole origin:—all life, all beauty Thine.
Thy word created all, and doth create,
Thy splendor fills all space with rays divine;
Thou art, and wert, and shalt be! Glorious!
Great!
Light-giving, life-sustaining Potentate!

‘Thy chains the unmeasured universe surround:
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from
Thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.

‘A million torches lighted by Thy hand
Wander unwearied through the blue abyss:
They own Thy power, accomplish Thy com-
mand,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Lamps of celestial ether burning bright—
Suns lighting systems with their joyous beams?
But Thou to these art as the noon to night.

‘Yes! as a drop of water in the sea,
All this magnificence in Thee is lost:—
What are ten thousand worlds compared to
Thee?
And what am I then? Heaven's unnumbered
host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought
Is but an atom in the balance weighed
Against Thy greatness, is a cipher brought
Against infinity! What am I then? Nought!

‘Nought! But the effluence of Thy light divine,
Pervading worlds, hath reach'd my bosom too;
Yes! in my spirit doth Thy spirit shine
As shines the sun-beam in a drop of dew,
Nought! but I live, and on hope's pinions fly
Eager towards Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely Thou must be!

‘Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;

Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something, fashion'd by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their
birth,
Just on the boundaries of the spirit-land.

'The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a god!
Whence came I here, and how? so marvellously
Constructed and conceived? unknown! this elod
Lives surely through some higher energy;
For from itself alone it could not be!

'Creator, yes! Thy wisdom and Thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garment of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there.

'O thoughts ineffable! O visions blest!
Though worthless our conceptions all of Thee,
Yet shall thy shadowed image fill our breast,
And waft its homage to thy Deity.
God! thus alone my lowly thoughts can soar;
Thus seek thy presence—Being wise and good!
Midst Thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.'

The same Review (May 1821) contains an article on four *Russian Discourses* delivered by the present metropolitan of Novogorod and St. Petersburg. We were delighted to observe, in the passages quoted from these discourses, the union of a truly liberal and Catholic spirit with a sound orthodoxy. The preacher insists on it, that, "there ought to be amongst and in them who are endued with the gifts of the *Three—One God*, no division--no separation into a multitude of different images and diverse spirits." He strongly opposes the error of *baptismal regeneration*. He clearly expounds and establishes the great doctrine of justification by faith—and he fully recognises the sovereignty of divine grace. It is really delightful to find a man, who holds such sentiments, occupying a distinguished station in a church involved in many and deplorable superstitions.

Littell and Henry of Philadelphia, have just republished from the London edition, *Poems by Bernard Bar-*

ton. The Author is a member of the Society of Friends, seems to be mild and affectionate, and withal is endowed with very considerable poetical talents. His pieces are all short and the book affords very pleasant summer reading.

OBITUARY NOTICES.

Died on the 14th April 1821, Mrs. Susan M. Payne, lately the wife of George M. Payne Esq. of New-Canton.

In our last Number we had to record the death of Mrs. J. Dabney, the early and constant friend, the sister in Christ of Mrs. Payne. And so soon is this other melancholy task assigned to us! "They were lovely in life, and in death they were not divided."

Mrs. P's exemplary christian life, and triumphant death deserve particular notice. She was the daughter of Gilley Lewis Esq. of Cumberland. At an early age she lost her mother—but that loss was compensated, as far as such compensation is possible, by the kind attentions of an excellent lady in the neighbourhood, to whose care she was committed. Miss Lewis was placed under an able preceptor, and received a good education. Before the age of 18 she was married to the husband who now mourns her loss; but not before she had heartily embraced the religion of Jesus Christ. Meekness, humility, charity, prudence, and love of the truth, were prominent features in her character. Not only when speaking seriously, but in her liveliest hours she most scrupulously avoided even the appearance of falsehood; and they who knew her most intimately, declare that she was never known to deviate in the slightest degree from the truth but once in her life, and that when quite a child.

Her public profession of religion was preceded by a time of anxious enquiry—that enquiry resulted in complete conviction of the truth and

heartly approbation of it. She embraced religion with all her heart; and its hopes and consolations dwelt with her, with only slight interruptions, until death was swallowed up in victory.

From the time of her marriage to the hour of her death, the spiritual interests of her husband were never forgotten; and every measure that affection, piety and *prudence* combined, could suggest, was adopted to win him to the faith of Christ; and before her death she rejoiced in the belief that he was awakened to a sense of his danger, and had fled for refuge to the hope set before him in the gospel. In the accomplishment of this dearest purpose of her heart, she did not tell christian friends *what a sinner he was*—but relied on the efficacy of prayer and of christian example, putting on every day the ornaments of “a meek and quiet spirit:”

During the two last years of her life she had a constant reference to death. The prospect of separation from her husband and her only surviving child, to whom she was attached with all the fondness of a wife and mother, was for a short time extremely painful; but after a brief struggle with nature, she was enabled cheerfully to resign them into the hands “of a faithful Creator.”

She had read her Bible with such care that every part of it was familiar to her memory. Her husband said, “during five years and a half, I never once sought a text of Scripture by reference to her, that she did not either quote the language of the text, refer me to the chapter in which it might be found, or take a book and turn to it almost instantly.” This was of unspeakable advantage, when she became too weak to read.

A few days before her death, she intimated a wish for a speedy release, but at the same time expressed entire acquiescence in the will of God. To a pious aunt (Mrs. Nicholas) she said with a smile indicative of delightful serenity, “In the morning I expect before night to be in another world—but I am willing to wait.”

To the same friend, who had remarked that she seemed to suffer not much pain, she replied: “When I think how low and feeble I am, I am thankful that I have suffered so little.”

Her friend Mrs. Woodson who attended her dying bed, sung a number of hymns and psalms of her selection,—“Shew pity Lord O Lord forgive.” “Why should we start and fear to die.”—“O for an overcoming faith.”—“My God, my portion and my love” were chosen. On the last morning of her life, she called for the beautiful hymn, “Once more my soul the rising day”—and during her last moments, she directed the hymn, “My God, the spring of all my joys” to be sung, in reference, it is believed, “to the fact that her mother when dying of the same disease, had requested a friend to sing the same song of confidence and praise.”

“During the two last days, she distributed among her relations and friends, tokens of her regard—directed arrangements about her house, and dictated her wishes with such calmness and deliberation, that she almost seemed to contemplate a short absence only. In reply to a question, Have you no fears now, she replied, “No—none.” She said that, “she had been uneasy a few hours before, and had been engaged in prayer, and felt that the spirit of God had been with her, administering comfort,”—she remarked that she then felt assurances of happiness that the world could neither give nor take away; and on being asked, Do you now find a Saviour precious, and do you trust in him, “Yes (said she) he is precious—and though he slay me, yet will I trust in him.”—To her husband kneeling by her bed, and addressing a throne of mercy on her behalf she said, “Never cease praying.” To her brother, after she was too feeble to articulate aloud, she whispered, “Remember thy Creator in the days of thy youth.” To her friends, on declining to receive stimulants given for the purpose of protracting life, she said, “I believe it to be the will

of God that I shall die—stimulants may keep me alive for a few hours longer, but they will be hours of suffering to me, not of enjoyment to you—*I am ready to go.* And shortly afterwards she slept in Jesus. The struggle was painful; but the soul was in peace, and gave to her lifeless features the loveliness of Christian serenity." Reader, may thy last end be such at this!

To this we subjoin an account of the death of Miss Frances Shepherd, daughter of Nathaniel Shepherd Esq. of this city, who by the will of God was taken away on the day of May 1821. We choose to give it in the simple language of nature and affection in which it is drawn up.

This dear child had just entered her thirteenth year, the delight of her parents and beloved by all who knew her. Although her disease had been of long continuance, her fond parents had flattered themselves until within a short time before her death, that she would recover. It was not until three days before her departure that she manifested any deep sense of her being a sinner in the sight of God. She then, in great agony of mind, but quite free from bodily pain, exclaimed to her mother who was near her; "O mother don't you see I am dying, and I shall be lost!" She fell on her knees and began to pray; her mother endeavoured to encourage her to hope, by pointing her to the scripture promises and invitations to weary and heavy laden sinners.—Her father came in; she threw her arms about his neck, "O father," said she, "must I perish?" A minister was then sent for, who came immediately. He conversed and prayed with her, she then remained silent and apparently thoughtful until night. At which time she asked her mother

if the doctor had not given her up. She told her, he thought her case very doubtful, and then asked her if she wished to recover. She said, I think I had rather die if I were prepared. Her mother asked her, why? Because, said she, if I live I shall sin. She rested pretty well that night; but in the morning was restless: her mother asked her if she was in pain; O no! said she. my sins, my sins! A short time after, she raised herself in bed, Mother! said she, I want you to tell every body when I am gone, not to put off preparing for death, until they are sick. She then addressed her younger sisters who were standing by her. Children, said she, remember you must die! do not forget it! She then appeared to sleep for some time; on awaking she enquired for her mother who had left the room—she was called, and asked her what she wanted. Only, said she, to tell you good bye! Her mother asked her; if she was willing to leave her. O yes! said she, to be with Jesus. From that time until within a few hours before her death, which took place the next day about eleven o'clock, she suffered very much from extreme difficulty of breathing—her countenance then assumed the most heavenly appearance; surely she must have realized the glories of the upper world. She would give her hand to her friends as they came to her bed side: and with the most angelic smile, which spoke more than volumes could have done, and which seemed to say weep not for me—with this smile on her countenance her spirit fled to the bosom of her Saviour, where it rests until the resurrection day; when soul and body shall be reunited and spend a glorious eternity in praising God and the Lamb forever—O who would not wish to die the death of the righteous!

ERRATA.

Page	282	line	9	for wordly	read worldly
	285	"	12	from bottom,	disquisitions read disquisitions
	291	"	17	for whatsoever	read whatsoever
	295	"	11	for othodox	read orthodox
	300	"	4	for rccollection	read recollection
	301	"	2	from bottom,	for righeousness read righteousness
	308	"	4	do	for from read for.